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# XENOPHON

# MEMORABILIA

EDITED FOR THE USE OF SCHOOLS

*WITH INTRODUCTION, NOTES, ETC.*

BY

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**Part I.—Introduction and Text**

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# PREFACE.

The text of this edition (which has been carefully expurgated) is based on the generally conservative and eminently sensible text of Gilbert (Teubner, 1889), whose notes as also those of Breitenbach I have found as a rule suggestive and helpful. The recent text of Schenkl has also been consulted, although I have seldom thought it desirable to follow him in those conjectural emendations of the text to which modern Xenophontean editors are so addicted. I adhere to the view expressed in my edition of the Anabasis, Book I (Clarendon Press, Preface, p. v), that 'much learning and ingenuity has been uselessly expended by scholars in an attempt to force Xenophon's language into conformity with a supposed standard of Atticism, or in other ways to improve on his occasionally inaccurate but still perfectly intelligible manner of expression.' And if it is a questionable undertaking to correct these supposed crudities or inaccuracies of language in a simple narrative such as the Anabasis, it is in my view perfectly hopeless in a more abstract and theoretical work such as the Memorabilia. It is possible that some portions of the work as we have it, especially in the later books, are not Xenophon's at all; it is equally

possible that we possess various rough drafts from Xenophon's hand of the same discussions. But in the absence of any knowledge of the circumstances of Xenophon's preparation or publication of the work[1], it seems best to take the text as we find it for what it is worth.

Wherever, therefore, the text as attested by the best MS. evidence available is reasonably intelligible, I have adhered to it; in the few cases where change has been absolutely necessary, I have adopted the change that seemed the least violent; where words had to be excluded, I have generally preferred excision to bracketing. Differences of reading have occasionally been referred to in the notes, but throughout I have kept in view the utility of the work as a book for schools.

In the preparation of the Introduction I have, of course, consulted and, I hope, profited by the works of Jowett, Zeller, Grote, and others. I owe much also to the lectures and personal instruction of my honoured friend and tutor, the late Professor T. H. Green. But more particularly in the discussion of such themes as the identity of virtue and knowledge, of the light which the arts cast upon moral questions, and of 'willing and unwilling sin,' I have been led to treat the subject in some degree from an independent point of view.

J. MARSHALL.

[1] For a criticism of Cobet's theory (*Nov. Lect.* 662 sqq.) that the work was written in answer to a rhetorical attack on Socrates after his death by a certain Polycrates, see Hartmann, *Analecta Xenophontea*, 104 sqq.

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# INTRODUCTION.

## I. Socrates and His Time.

Socrates was a native of the imperial city of Athens. He was born when Athens was at the head of the great defensive league of Delos, formed for the future defence of Hellas, after the final repulse of the great Persian invasion. When he was born Pericles was just rising into power; his youth was contemporary with Aeschylus, and his manhood with that great dramatist's rivals and successors Sophocles and Euripides, with Aristophanes the comedian, with Phidias the sculptor, Ictinus, Callicrates and Mnesicles the architects, Polygnotus the painter, Anaxagoras the philosopher, Protagoras, Herodotus, Thucydides, and a host of other brilliant intellects. He saw Athens grow to be the 'eye of Greece,' the resort of all the intellect and enterprise of the western world, and as the fruit and symbol of its preeminence he beheld it rise into an architectural splendour unequalled in the world's history before or since. He saw the Erechtheum, the Propylaea, the Parthenon erected on the Acropolis, and towering high amidst them the great statue of Athena Promachos, artistically embodying Athenian wisdom and power.

The life of the citizens in Athens was, probably even more than in other Greek cities, a life in the streets and in the open air. The climate is one of the most favoured in the world, the skies are almost perpetual blue, the air clear and exhilarating. Euripides, in his famous choral ode in praise of Athens (Medea 824 sqq.), speaks thus poetically of the life of her citizens: 'Happy from of old were Erechtheus' sons,

children they of the blessed gods; for they plucked the far-famed fruit of wisdom from her virgin and unravaged plains, as their feet trod daintily under her bright aethereal sky. There of old, they tell us, did yellow-haired Harmonia give birth to the nine Muses who haunt Pieria, and the queen of love drinking deep draughts from fair-flowing Cephissus' streams, breathed over the land mild sweetly-blowing breezes; while ever in her hair she twines the fragrant wreath of roses, and sends the cupids to sit in the assessors' seat to Wisdom.'

Among the chief places of resort for this pleasure-loving, and yet art- and wisdom-loving people, were the *Gymnasia*, the *Market-place*, and the *Theatre*. The importance of the first of these, great in every genuine Greek city, was specially great at Athens, because there above all was physical perfection praised and glorified. To the cultivated Athenian taste a beautiful youth, practising his sports freely and nakedly in the sunshine, was the most noble thing in nature. Hence not only did the youths resort to the gymnasia for recreation, but older persons also for delight. It was in fact deemed an essential part of the gymnasium to have rows of seats round three sides of the enclosure, 'in which,' as Vitruvius puts it, 'philosophers, rhetoricians and other studious persons may be able to converse.'

The *Agora*, or market-place, was much more than a simple square for the assembling of the citizens. It was rather an extensive district, with its streets shaded by plane-trees, and adorned here and there with temples, baths, and other public buildings, with booths and shops between. Here or under colonnades of marble, the whole body of citizens and strangers was wont of a forenoon to congregate for business and for pleasure. The barbers', the perfumers', the quacks', the smiths', the saddlers' shops, as well as the painters' and sculptors' studios, were many of them recognised and familiar lounges, and everywhere tongues wagged busily, and wits were polished by keen encounter.

The *Theatre* also with its great expanse of terraced seats of marble, in which some 30,000 citizens and strangers as-

sembled at the great Dionysiac festivals, to view through the long spring days the tragedies and comedies of the year, discuss their merits and award the prizes,—this also was a great centre of the eager civic life of Athens. As they viewed the moving scenes of contending passions, of unkindly destiny, and stern retribution for broken laws, the moral sensibilities of the people were warmed and quickened, so that in the dramas of Aeschylus and his successors, we can see, as in a mirror, the whole process of development, from old traditional beliefs through doubt to deeper and wider views of God and duty and righteousness.

Of all this intense and vivid existence, concentrated as it was within the narrow limits of the walls of Athens and the Piraeus, Socrates was, in a way, a perfect type and expression. He was born in it, he lived and grew in it, he died at last a victim to it. And so wholly was he part and parcel of this life, so completely did it absorb if not satisfy his nature, that, as we are told, he never once left the city all his life long, except on three occasions to do her service as a soldier.

## II. Personal History of Socrates.

In a life so filled with general interest as was that of Socrates, personal events in the ordinary sense are naturally of but minor importance. We know the date of his death to have been 399 B.C., and as all the accounts agree that he was then seventy years old, or a little more, the date of his birth is ascertained to have been not later than 469. We are told that his father, whose name was Sophroniscus, was a sculptor, perhaps one of the multitude of less distinguished artists who found employment in connection with the great architectural works of the time. His mother, Phaenarete by name, also had a profession, that of a midwife. We may presume that they were poor, and could afford but little in the way of education to their son, beyond what Athens itself and his father's studio could give him. Plato (*Laches*, 186) repre-

sents him as saying, 'As for myself, I am free to confess that I have never had a teacher; although I have always, from my earliest youth, desired to have one. But I am too poor to pay the fees.' Perhaps his own difficulties in this way helped to make him so fierce afterwards against those who took pay for teaching. For himself, as he says elsewhere, he 'chose poverty, to become a questioner of men.'

Habitually rough and uncouth in outward appearance, like a very Silenus in face, with his 'snub nose and goggle eyes,' even his strangeness of aspect marked him as an exceptional man. We are told, and it is probable enough, that he grew up in his father's workshop, and learned his art. But he can hardly have been a very diligent or steady apprentice; his true home was not in one workshop, but in all the workshops of Athens, and in her streets, and listening to her great orators, Pericles and others, or himself eagerly talking and questioning, and hearing the reasonings of others; he was 'keen as a Spartan hound' in following an argument; in his youth 'much inclined to regard the opinions of others.'

On reaching manhood he took part, as was his duty, in the military service of his country, and in the field as in the city he was strangely distinguished among his fellows. During the campaign in Thrace (B.C. 432) we are told (Plato, *Symposium*, 219) that in a time of bitter frost, while his fellow-soldiers were wrapped in warm clothing and their feet encased in felt and woollens, he would march barefoot over the ice in his ordinary dress, with more ease than the others in their shoes, and that he could long endure the pangs of hunger without inconvenience, when the army's supplies were failing. Again at the battle of Delium (B.C. 424), where the Athenians were defeated, we are told he might be seen, stalking over the field like a pelican, with the same deliberate stride as in the familiar streets of Athens, and calmly scanning foes pursuing and friends retreating, so that the former discreetly let him alone.

## III. Socrates the Dreamer.

But he had still stranger distinctions from his fellows than these, as we gather from another story of the campaign, preserved to us by Plato in the same dialogue. 'One morning he was thinking about something which he could not resolve; he would not give it up, but continued thinking from early dawn until noon—there he stood fixed in thought; and at noon attention was drawn to him, and the rumour ran through the wondering crowd that Socrates had been standing and thinking about something ever since the break of day. At last, in the evening after supper, some Ionians out of curiosity (I should explain that this was not in winter but in summer), brought out their mats and slept in the open air that they might watch him and see whether he would stand all night. There he stood all night until the following morning; and with the return of light he offered up a prayer to the sun, and went his way' (*Symposium*, 220, Jowett's translation). Such fits of abstraction seem to have visited him occasionally during his later life, though we may assume that, as a rule, they lasted for a much shorter time.

Whether these moments of withdrawal from the world about him were directly connected with the visitations of that inward spiritual monitor the *Daemonium*, as it was called, whose warning voice he heard from time to time in restraint upon his action, we cannot tell. But both these attributes or faculties are indications of the same profound, meditative, enthusiastic spirit, which in all ages has produced prophets, and martyrs, and mystics, to stir men out of their moral and intellectual torpor, to bring about the downfall of superstitions and world-old abuses, to conquer misrule, and to subdue new kingdoms in thought and morals. His very voice seems to have had a thrilling magical quality about it. Alcibiades is represented as thus addressing him in the same dialogue (*Symp.* 215): 'And are you not a flute-player? That you are, and a far more wonderful performer than Marsyas. He indeed with instruments used to

charm the souls of men by the power of his breath. . . . But you produce the same effect with your voice only, and do not require the flute: that is the difference between you and him.' The effects of his teaching may be the chief thing here alluded to, but there is a suggestion of special character in the voice as well.

## IV. Socrates the Citizen.

At the same time Socrates was a Greek of the Greeks, and an Athenian of the Athenians, and the whole temper and tradition of his race were alien to mere mysticism or religious enthusiasm. And so while religious feeling and conviction formed in him a very real background to his character and mode of thinking, and no doubt helped to intensify and deepen his influence upon others, the ideals in which he took a chief interest were instinct with the bright clear vision, the perfect reasonableness and common-sense, characteristic of all that was best in Greek thought and Greek activity. Clean living and clear thinking, these were the ideals he pursued and inculcated. He was completely unworldly, in the sense that he put a relatively low value on the things which most people prize and long for,—wealth, political influence, the praise of the vulgar; but this was from no special other-world aspirations, but from a conviction that for this world, and for man as he is here, these lesser elements of happiness are nothing worth, in comparison with that perfect apprehension of the nature of conduct, which brings with it, by a very necessity of logic, methods of living in accordance with what is best. Lucidity of thinking was to him, as it was to one of his most recent followers, Matthew Arnold, the one thing needful.

In matters of religion and politics Socrates was a moderate conformist, as most profound thinkers have been, except at great spiritual or political crises. Xenophon tells us that he was regular in his observance of all the ordinary practices of religion, public and private, as they were

usually understood at Athens. He showed much regard for indications of the divine will, not only in the admonitions of his own *daemonium*, but in omens of various kinds, and particularly in the oracular utterances of Delphi. But he objected altogether to the intrusion of superstition upon the ordinary affairs or the ordinary problems of life. For these, experience and common sense seemed to him to be the only legitimate guides.

In the politics of his country he took as little part as possible, and he studiously avoided the excitements and mental dissipation of attendance in the law-courts, which most of his poorer fellow-citizens found to be a source at once of pleasure and profit. Only once in fact do we hear of his performing any public function, though in it he had a singular opportunity of showing of what metal he was made. In the ordinary practice for the allotment of office at Athens, it fell to him on one occasion to act, in virtue of a quite temporary official position, as president of the public assembly of the people. A question of unusual interest fell to be discussed that day, for the naval battle of the Arginusae Islands had recently been fought and won, but unhappily the official Commanders or Strategi, in the excitement of pursuit, had failed to rescue some Athenian crews whose vessels had been wrecked in the battle: a storm came on, and these crews were drowned. Popular indignation ran high, and was expressed in an illegal motion to pass a vote of condemnation on the whole body of the commanders, without distinction of their individual responsibility for the disaster. Socrates refused to put such a vote, and neither the threats of the powerful, nor the clamour of the mob, could move him from his resolution.

## V. Socrates the Friend.

From the first Socrates seems to have had a special liking for the young, for men in the first heyday of life, with their ingenuousness and their extravagance, their high ideals and their ludicrous failures to attain them, their generosity, their

frankness, their simplicity. And this strange, quite unornamental man, had his affection returned in kind. He became a centre of attraction, often of affection, to all the gentler youth of Athens: he walked with them, ate with them, drank with them, sang and told stories with them, could be as mad as any. As Alcibiades put it, 'His outer mask is the carved head of the Silenus; but, O my companions in drink, when he is opened, what temperance there is residing within. . . . When I opened him, and looked within at his serious purpose, I saw in him divine and golden images of such fascinating beauty that I was ready to do in a moment whatever Socrates commanded.'

What the personal effect was on himself Alcibiades is described as stating thus, 'He makes me confess that I ought not to live as I do, neglecting the wants of my own soul and busying myself with the concerns of the Athenians; therefore I hold my ears and tear myself away from him. And he is the only person who ever made me ashamed. . . . For I know that I cannot answer him or say that I ought not to do as he bids, but when I leave his presence the love of popularity gets the better of me. And therefore I run away and fly from him, and when I see him I am ashamed of what I have confessed to him. Many a time have I wished that he were dead, and yet I know that I should be much more sorry than glad, if he were to die; so that I am at my wits' end.'

Xenophon, after his manner, has more to say of the value of Socrates' friendship in the minor utilities of life. He is the 'guide, philosopher, and friend' in the correction of evil tempers and habits, in the management of households, in the conduct of education, in all the minutiae for which the somewhat pedantic mind of Xenophon had so great a liking. But whether in great things or in small, whether in the larger mirror of Plato or the tiny facets of the speculum of Xenophon, we still see Socrates the friend of good, the advocate of purity, the mouthpiece of wise counsel and just judgment as to men and things.

## VI. Faith and Scepticism.

In spite of the praises of Socrates which Plato puts in his mouth, Alcibiades was himself an embodiment of the tendencies of the time against which it was Socrates' life-work to set his face. It was, as has been already said, a period of great external splendour, brilliant intellectual gifts, and intensely vivid social existence. But the whole was undermined and ruined by intellectual self-conceit, individual self-assertion, and the profoundest scepticism. The able men who in various ways and in varying degrees aided the undermining process, and who were, often somewhat roughly, lumped together under the name of Sophists, were after all, as Plato remarks, only the instruments of the great Sophist, the Athenian people as a whole.

The old world of simple faith must in Athens as elsewhere have had its rude awakening some time and somehow; but the process was there hastened and intensified by the growth of Athenian commerce, and the enormous influx of foreign settlers, from other parts of Greece or even beyond. The clash of varying prejudices and traditions, the comparison of great but alien civilizations, as they were described, for example, in the history of Herodotus; the speculations of dawning science, as in the statement of Anaxagoras that Helios the Sun was not a god, but a mass of red-hot iron; and the fact that old religious feeling and beliefs were in theory and in practice associated almost inseparably with aristocratic institutions and privileges to which the political instincts of the majority were opposed, all contributed to spread the sphere of doubt and scepticism in matters of faith and morality.

Hence arose a positive art of doubt, a deliberate and professed method of negation. Of this we find an illustration in the teaching of Protagoras. According to him each man was his own law; whatever a man thought or felt was true for him; hence opposite views on any subject might be equally true. There resulted from this the development of a plausible

rhetoric which should enable a man to argue for either side of any question indifferently. This clearly points to universal anarchy ; and in fact some of the school went so far as to say, that not only all positive beliefs but all positive institutions were conscious or unconscious swindles, mere devices to cheat the individual of his freedom, and deprive the naturally superior of his advantages.

Others contenting themselves with the assumption that the attainment of definite truth was impossible, expressly devoted themselves to teaching practical skill and proficiency of speech or thought. They could not say whether any end was good or bad ; but given an end or aim in life, they would help people to attain it. In a period of rapid political change and democratic uprising, one can easily understand that this machinery of success offered extraordinary attractions to the ambitious ; and the schools of able men like Protagoras and Gorgias were crowded, and they themselves rewarded with wealth and honours.

But this devotion to minor and mediate ends in life, to the exclusion of all higher ideals, speedily sapped the very foundations of social existence. How far and how deep the plague had spread is described by Thucydides (iii. 82), 'The common meaning of words was turned about at their pleasure ; the most reckless bravo was considered the most desirable friend ; a prudent and moderate man was styled a sneak, and a man who listened to reason was a good-for-nothing simpleton. Men were trusted exactly in proportion to their violence and unscrupulousness, and no one was ever so popular as the man who had successfully carried through a conspiracy, except the man who had been clever enough to defeat one ; while the man who tried to remove the causes of such evils was regarded as a traitor to his party. As for oaths, no one imagined they were to be kept a moment longer than occasion required ; it was in fact an added pleasure to destroy your enemy, if you had managed to catch him through his trusting to your word.'

Of course this picture represents the results of the new

scepticism in their worst aspect and under the most unfavourable conditions. There was and must have been a good side to the scepticism of that age, as of every age. It represented the claim of thinking men not to have any statement thrust on them by mere force, whether physical or moral. '*I* too am a man,' it said ; '*I* have rights, *my* reason must be convinced.' So far nothing could be more just or healthy; this is no more than the claim which has been the basis of all reformations, and revolutions, and intellectual or moral revivals. The first thing needed is to awake out of sleep, and being awake to use your eyes honestly and thoroughly.

And so far Socrates was completely with the new movement. He is called, or calls himself, sometimes the midwife that aided men's own souls to bring to the birth their own inborn thoughts; sometimes the gadfly that stung the Athenian people into wakefulness; sometimes the torpedo-fish that paralyzed their tongues when they would offer some of the stale and unreasoned definitions of things that satisfied the vulgar.

But there was an equally obvious bad side to this wholesale criticism. Let the accent be put too strongly on the *I* and the *me*, and there was danger of forgetting how much beyond oneself is implied in their use. How do I come to talk of myself at all, or my rights, or my reason? The very terms imply that there are *other* persons, other rights, other reasons. And as nobody could quite deny this, the practical outcome, as Socrates found it, was in one form or another, and even at its best, a lethargy of social and moral indifferentism.

Men, in fact, said, 'Very good; you go your way, I go mine; you see with your eyes, I with mine.' Socrates discerned that this with its apparent fairness was not only in its ultimate application anarchical, but that even apart from theory it contradicted the plain and necessary facts of human life and society. Men neither did nor could go each his own way: they talked together, used common terms together, acted

on common assumptions of each other's conduct. There was therefore evidently somewhere a body of common mental and moral possessions in which all partook; for there was a point at which, if any one did not agree mentally with his fellows, he was shut up as a madman; if he did not agree morally, he was put into gaol.

To such criticism the apparent concession was sometimes made, that no doubt there were common terms and common principles; but these were the mere results of an interested compromise, you conceding so much, and I so much, for mutual convenience. But why, Socrates asked again, this mutual convenience? Whence came the necessity for such a compromise? And so, since as a matter of fact no such compromise ever had been or could have been made, because there never could have been any common basis for persons so mutually indifferent to start from, Socrates was driven from the past and the merely external, to look for the source of right and truth in the present and the inward. To Socrates, as to St. Paul, men showed the work of the law written in their hearts; 'having not the law, they were a law unto themselves.'

## VII. Virtue is Knowledge.

This conviction he expressed in the well-known maxim, Virtue is Knowledge. Taken apart from the context of his teaching, or regarded out of relation to the condition of opinion of his time, this maxim is questionable enough, and is often questioned. The confession of St. Paul: 'To will is present with me, but to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. I find then a law, that when I would do good, evil is present with me;' this is a confession that all men have their part in. But the experience is so familiar, so universal, that it seems curious that any one should suppose Socrates to have been entirely ignorant of it. He had not probably much experience of that intenser searching of heart,

that profounder apprehension of personal weakness and sinfulness, which characterized men like David or St. Paul. The attitude of these men was one alien to the Greek temper, and the very strength and brilliancy of the Greek genius were conditioned by its freedom from such self-questioning and self-abasement.

But the idea of *progress* in goodness and of the necessity of practice and perseverance and watchfulness in order to it,—the idea also of the difficulty of resisting temptation, of the hardness of the task of those who would climb the heights of goodness,—that these ideas were present to the mind of Socrates, nay, were governing conceptions of his teaching, is obvious to any observant reader of the *Memorabilia*. Any true interpretation therefore of Socrates' dictum that Virtue is Knowledge, must be one which is consistent with his acceptance of these ideas. And we shall find the reconcilement of the two in the consideration, not of what he seems to deny by his dictum, namely, the weakness of the individual will, but in what he truly intended to affirm, namely, the existence of *law* in the consciousness, as well as in the institutions, of men.

The importance of concentrating one's attention mainly on the affirmative aspect of Socrates' great apophthegm is only a particular instance of a general law. For it may be said of all fruitful generalisations, whether in morals, in politics, or in science, that their strength lies in what they affirm, their weakness in what they implicitly deny. In other words, every very great thinker, every one who has exercised a specially powerful influence on his time, has had some special word to say which the time needed; and this word he said, in season and out of season, with no particular regard to possible limitations or qualifications of its truth. Thus the progress of the world goes by zigzags from exaggeration on the one side to a perhaps equal exaggeration on the other, each, however, leaving the world somewhat farther forward in its accumulation of thought and knowledge. So far then from it being true, as some have represented it, that every

philosopher was right in his criticisms of his predecessors, and wrong in his own affirmations, the exact contrary may be maintained, that every great philosopher was right in what he affirmed, and wrong in his lack of appreciation of what his predecessors had taught from other points of view. In other words, a great man's dicta should be interpreted *historically*, in relation to the special needs and special beliefs of his time, and thus only ought we to interpret Socrates' dictum, Virtue is Knowledge.

Socrates had to face and to reckon with a great sceptical movement, with which in many of its aspects and methods he had himself much in common, while on the other hand he found himself irreconcileably opposed to its ultimate theoretical issues.

The general conclusion to which he was opposed was this, that right and justice and goodness were matters of convention, or prejudice, or climate; that there was nothing absolute or fixed or certain about them, and that the wise man was he who knew how to use such phrases to his own best advantage. But, on the other hand, Socrates perfectly recognised that there was a truth implied in the sceptical attitude which the world, at that juncture, required should be stated. In fact, the world is always requiring its destructive critics, its 'free-thinkers and sceptics,' and other well-abused persons. Their function is not the greatest; that, as we have said, is always constructive, affirmative; but it is a useful function nevertheless. For there is a continual tendency to accept the prevailing notions in morals and religion, fundamental and accidental alike, with the same dull indolent regard. The life of the soul is crushed under a weight of conventional routine; superstition on the one hand, mere ritual on the other, make up the whole round of what serves to represent the ideal in life. When men have sunk into this manner of lethargy, they have the sentence of death in themselves, 'having a form of godliness, but denying the power thereof.'

And a second result of this indolent acceptance of the traditional for the true, is seen in the attitude naturally taken

up by the ordinary man, when he comes across others of a different way of 'thinking,' as he is pleased to call it. The syllogism of orthodoxy starts from the general premiss, 'A body of absolute and irrefutable truth exists.' To this each orthodox person appends the (to him) self-evident minor premiss: 'I and mine possess it.' From which follow all the recognised and accepted forms of practical conclusion, in religious and moral prejudice and persecution.

All this received a rude shaking from the analytic subtleties of the Sophists, and Socrates had at least the advantage when he entered on his constructive work in morals, that the ground had been cleared for him of a vast undergrowth of traditions and prejudices.

The merit of Socrates was that he succeeded in wedding the new doctrine of individualism with the old doctrine of universal truth, and it was this union which he endeavoured to formulate in the maxim that Virtue is Knowledge. For on the one hand knowledge is not a matter outside the minds of men, it must be individually possessed. And on the other hand, knowledge, as distinguished from mere opinion, partakes of the universal; it has a relation with that which was before me and will be after me, it has a relation with what is *true*.

This doctrine of the union in all right action of a personal and a universal element he continually enforces by his references to the practical arts. As Alcibiades amusingly said, his talk was ever of 'pack-asses and smiths and cobblers and carriers.' And his conversations with artist or artificer, with worker in great things or in small, all tended to extract from them or prove by reference to them, the universal and necessary union in every art of the two things, a *law* or standard outside and beyond the worker, in reference to which his work was right or wrong, and a *personal apprehension* of that law in the knowledge and practised skill of the worker.

That Virtue was identical with Knowledge meant therefore to Socrates, that virtue was analogous to the arts: *first*, inasmuch as there was in both a standard or law eternal and impersonal; and *second*, inasmuch as this eternal law

manifested itself in the consciousness of the individual as *his* knowledge or skill, the evidence and the outcome of the two being seen in the beauty and fitness of the outward result or product.

## VIII. The Method of Socrates.

In the development in detail of this general principle of his with a view to the constructive treatment of current beliefs, Socrates drew from the armoury of common sense and common practice two weapons which became in his hands and those of succeeding philosophers very notable *organa* or instruments of thought; these were Induction and Definition. The Induction which he developed could not without very material alterations and corrections be applied to questions of physical science, since it consisted only in a somewhat accidental if not arbitrary collection of more or less obviously affirmative instances, with little attempt to search for contradictory or negative instances, still less with any notion of what is meant in modern science by experimental tests. And the method consequently when applied as it was by Aristotle and his followers to physics, led only to more or less indiscriminate and unverified guessing; the guessing might be occasionally happy, but it could never issue in that exact knowledge which is the mother of utility.

But Socrates expressly excluded physical questions from his consideration, believing that real knowledge was as regards them neither attainable, nor needful for man. And however modern experience may have falsified his assumptions in this matter, yet it can hardly be questioned that until better, because more scientific, methods of observation and experiment had been invented, the opinion of Socrates had a useful practical result, which it might have been of advantage if later theorists had accepted for themselves. The questions to which he confined his attention were these: 'What is piety, what impiety? What is meant by honour,

what by baseness? What is wisdom, and what is folly? So also with courage and cowardice, the state and the character of the statesman, and so forth' (Xen. *Mem.* I. i. 16).

In the investigation of any of these questions Socrates proceeded by a series of particular instances in which these terms might rightly be used, i.e. consistently with the recognised applications of language and the common sense of mankind.

In these various applications he endeavoured to discover the common or necessary or universal element; this he took to be what truly constituted the idea of the term, this in short he took to be its *Definition*. Thus from the analysis of many particulars he reached a general conception, which emerged out of the region of mere practice or instinct, into the region of *Knowledge*.

Now, however imperfect in many cases the process may have been in the hands of its great inventor, the process is in its essence identical with that of every genuine philosophy, it is in fact in germ that same 'historical method' which is now recognised as at once the most solid and the most fruitful in philosophy. For it is certain that not one of the words which express moral relations,—good bad, right wrong, just unjust, happiness misery, and so forth, is truly intelligible apart from the history of the theories out of which those words have sprung. The process by which man comes to know himself is always the same: he first expresses what is in him in acts or words or institutions, then he turns round and contemplates and analyses what is thus outside of himself and yet is most truly and permanently himself; and this retrospective analysis, this criticism, with the inevitably consequent correction and reconstruction, becomes the harbinger of a further advance in the social and moral structure. It is to be remembered that the *physical* world does not thus depend on our analysis; our comfort in it depends on this, but the physical world itself has its laws and its processes entirely apart from our thinking of them. On the other hand, the *moral* world, as it

exists for us, is in a sense the creation of the thought of man, not of this man or that man, but of man as a reasonable and reasoning creature. We are in morals according to the measure of what we think; he, for example, who has the thought of free citizenship is potentially a free citizen, and is on the road to become so actually; the idea of chastity once evoked in the thought of a people inevitably becomes expressed in relations and social institutions which require chastity and render it possible, and so on.

This was just the process which Socrates attempted; he took the common language, the common unprejudiced beliefs, the ordinary practices and institutions of the men about him as the raw material for a new analysis in morals, and thus laid the foundation for all subsequent philosophies, and all subsequent social systems.

The connection of his method as thus explained, with his general principle of the identity of virtue and knowledge, is not far to seek. Virtue is the ideal expression for that perfected condition of the individual, which it is the aim and tendency of the social organism to make possible and to secure. That general aim and tendency is expressed,—never adequately, just because man is not perfect but only progressing, but still in outline—in the common words and common institutions which are the embodiment of the universal impersonal sense of the community. Thus in so far as we get at what these common words and institutions truly mean, we are getting in a reasoned form at what virtue means, and at what every one of us really means in so far as he is reasonable or virtuous. And the virtuous man is the man who has got at this true meaning of the world in which he lives, not as a mere theory, which is not what Socrates means by knowledge, but in the real practical knowledge whose proof is found in action conformable with the social ideal.

## IX. Willing and Unwilling Sin.

So thoroughly convinced was Socrates of the parallelism between Virtue and the Arts, that he definitely carried it

into the difficult region of will, and maintained the paradox, that just as he who has the skill to do what is right in an art, can best, if he please, deviate from what is right, so also in morals, he who sins voluntarily is better than the man who sins involuntarily. This paradox has naturally been a sore stumbling-block to many. But the difficulty is again entirely the creation of those who choose to take the words of Socrates out of their connection, and apart from his own interpretation of them.

In the domain of art it is a familiar fact to all who have studied the subject, that there are two stages in the development of the artist; first his *Lehrjahre*, his apprenticeship, in which the law for him is that of obedience; a time of acquiring rules, imitating models, listening to instruction: and second, his *Meisterjahre* (with what personal interval of *Wanderjahre* the fates may decree to each). In this final period of Mastership, he transcends rules, does not imitate, in a sense contradicts instruction. This is what is meant by his being a *Master*, by his being *original*. In mere verbal description there is much resemblance between the calm superiority of the Master, greatly daring, who wills not to paint what he literally sees, but that which his soul longs to see, and the silly wilfulness of the raw neophyte, who 'paints what he likes' with much self-gratulation and conceit. The *result* is where the difference comes in, or rather, where the difference becomes obvious to everybody; the one paints a masterpiece, the other paints a daub.

And in the domain of morals is it not so also? Is it not because the world has had men great enough and masterly enough to disobey the *form*, that it has garnered in so much of the *essence*, of good? Why were the prophets stoned, the martyrs crucified or burned, the rebels and revolutionaries who have been the pioneers of progress, banished or executed? They broke the laws of their country, they 'disturbed society,' they 'unsettled' all manner of beliefs and all manner of persons; came as Christ came, not to bring peace into the world, but a sword. And accordingly the virtuous and well-

meaning, the quiet and the conformable of their time, thrust them forth with blood and hissing. Yet were not these 'willing sinners' better than the unwilling sinners, their denouncers and persecutors? It only required a generation or two to prove that they were of the world's best.

History, as Socrates knew it, had not been so enriched with the blood of saints and martyrs as that of later times has been. And hence his illustrations of what he meant by 'willing sin' are of a humbler and more common-place character: but they are for the purpose of his argument identical in essence. There is the general, *splendide mendax*, who seeing his troops disheartened and failing him, cheers them by false news of coming assistance, and gains a victory. There is the father anxious for his son's health, who wiles him to take his medicine by pretending it is a dainty. There is the man, who sees his friend in despondency, and steals or violently robs him of his sword, lest he do himself an injury. These are the familiar instances which Xenophon quotes (*M. m.* iv. 2) in direct conjunction with the doctrine of 'willing sin.' They are the common topics of casuistry, they are the first elementary problems of ethical controversy; but they, at least in little, illustrate what, on a grander and nobler scale, the history of Christian martyrology has proved times out of number, that there is a formal wrong-doing which is only the seeking after a higher right, and that the man who by obedience has fulfilled all righteousness, is the man who alone is competent to wisely transcend obedience, and 'serve, through seeming wrong, a higher good.'

## X. Socrates a 'Willing Sinner.'

Perhaps his own life might have suggested to Socrates some aspects of this profound problem of obedience through disobedience. We do not know whether he had any means of livelihood of his own, they certainly were very scanty. But he resolutely and persistently declined to work for his living, 'as every decent man is bound to do.' Nay, in

defiance of the plainest dictates of prudence, he married, and had several sons, yet he took no pains to provide for the wants of Xanthippe and her babes, and among other evil results of his conduct, notoriously spoilt his wife's temper, and brought on himself endless invective and abuse from her too-active tongue. Could any life be of worse example than that of a hanger on upon wealthy young men, a partaker of every man's bounty, an idler and street-loafer? Yet so might Socrates have been described with some appearance of truth by many decent citizens of Athens.

Hear, on the other hand, how he himself, at the solemn hour of his condemnation, regarded his life. 'If you say to me, Socrates, this time we will not mind your accusers, and will let you off, but upon one condition, that you are not to enquire and speculate in this way any more, that if you are caught doing this again you shall die;—if this was the condition on which you let me go, I should reply: Men of Athens, I honour and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy . . . For know that this is the command of God; and I believe that to this day no greater good has ever happened to the state than this my obedience to his command. For I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul. . . . And that I am given to you by God is proved by this:—that if I had been like other men, I should not have neglected all my own concerns or patiently seen the neglect of them during all these years, and have been doing yours, coming to you individually like a father or elder brother, exhorting you to regard virtue; such conduct, I say, would be unlike human nature.' (Plato, *Apol. Soc.* 29 sqq., Jowett's translation.)

Have we not heard something like this elsewhere? 'Then one said to him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and

said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.' (Matt. xii. 47 sqq.)

## XI. Relations of Virtue to Law and Utility.

While Socrates was thus convinced that the law or standard of rectitude at once impersonal and personal, universal and individual, was written in men's hearts, and could be brought forth into consciousness by wise examination, he did not find it solely written there. Conscious though he was of the deficiencies of the actual government of Athens, as of other governments, and as apt as Carlyle to ask 'by what sublimation or hocus-pocus does the folly of the individual, or of the coterie, or of the mob become the wisdom of the nation?' yet politics after all seemed to him but a small part of the nation's life, and left much in the external or objective moral and social structure of his time which he could instance with respect and approval. His interest was in fact directed rather to the deeper and more stable elements in the structure of society,—the family, the intercourse of friends, the busy life of the workshop and the mart, and the permanent and necessary relations of men as social beings to each other and to rectitude.

These were in his view outward manifestations,—never perfect in any moment or at any place, but tending towards perfection—of the inner law which was in every man's soul, and which constituted the soul's essence. As Socrates epigrammatically put it, the δίκαιον or principle of virtue equalled the νόμιμον or principle of law, and both equalled the χρήσιμον or principle of utility. Socrates in other words was convinced that ideally, i. e. apart from the mere facts of any particular time or place or individual (as we should say, in *tendency*), the *good*, the *lawful*, the *useful*, were

only three aspects of one identical condition of things. That this is so may be proved in various ways. Thus, if we find as a matter of fact the condition of the individual to be right, while that of the state is wrong, then the third element, the happiness whether of state or of individual, we shall find to be deficient also. We shall have the state crushing or endeavouring to crush its best men; we shall have cruel and unjust oppression and persecution. Or if the state be right and the individual wrong, then happiness will again be defective, the state will be disturbed, the man will be justly executed or banished as a criminal. Or again we can argue from the perfection of any two, to the perfection of the third. A state that is well organised, and whose outcome is the general happiness, cannot but tend to produce good citizens. Happy and good citizens must infallibly have a well-ordered state about them.

The contradictions between the good of the individual, the law of the state, and the prosperity of either, are obvious enough; but the three *tend* to a harmony—men are ever striving to attain to a harmony—in which the law of the inner man shall be absolutely identical with the law which is imposed on him by the society of which he forms a part, so that absolute freedom and absolute obedience will be the same thing; and a harmony in which, so far from a man having to deny himself in order to attain a relative perfection, absolute goodness will also be absolute enjoyment. This is what is meant by the three being ideally one. And this is why Plato beginning his Republic as a discussion of the nature of personal goodness or justice, passes inevitably to a discussion of the nature of the perfect state, and ends with a description of an ideal condition of rewards.

## XII. SOCRATES THE QUESTIONER.

Convinced then as Socrates was, that there were three correlative but independent standards or measures of perfection, it was open to him to attempt his analysis through

any one of these, or through something which had relation with them all. And he does not appear to have excluded any one of these different points of view, but is ready enough to converse on questions of individual perfection, or of the higher state-craft, or of the means whereby the greatest happiness of one or of all may be secured. But his favourite method was one which dealt with something, which having relations with all three, was fitted at once to cast light upon all. This something was the common conceptions of people taken at random, as they are expressed in common language. Language was in his view the key to all truth. If we could only get at what one or many truly meant by the moral and social terms that they employed, if our analysis could only be pushed behind the mere surface meaning or no-meaning of habitual talk, to the real meaning as every one on reflection knew it to be, we should get to that which is not only what is truest and most real in the individual, but what is truest and most real in the whole community also, because these common terms are not the individual's invention or exclusive possession, they are his because he has been taught them, has been born into the inheritance of them: they are the permanent possession of the community which remains and does not die, although the individuals die. And these words represent not merely the common mental possession of both individual and community; *because* they are common to both, they represent the utility of both. Men live by the words they speak; their words are the links that bind man to man, they enwrap, and symbolize, and enable men to realize, what men truly are and have. Thus originated that unwearied life of questioning, for information, from the seeming wise and the seeming foolish alike, which was known as the Irony of Socrates.

In the development of his process of interrogation, we are told that Socrates was largely influenced by a curious personal incident. The story, as we have it in Plato's version of Socrates' speech before his judges (the *Apologia Socratis*) is, that one of his young associates, Chaerephon

by name, with an enthusiasm characteristic of him, went to the oracle of Apollo at Delphi, and asked the oracle the very leading question, whether Socrates was not the wisest of men. To which the oracle answered, that he was the wisest of men. How the oracle came to know about him at all we are not told. Chaerephon reported this answer to Socrates, who was greatly surprised, being conscious in himself of no knowledge or wisdom whatever. So to prove the oracle in error, if possible, he proceeded to question men of light and leading in the various ranks of life, and found to his surprise that when he tried to get at their real knowledge, their apprehension of the true nature and end of that in which they were reputed wise, they were all alike absolutely ignorant. So that in the end he concluded that he was wiser than his fellows at least in this, that he knew his own ignorance. And thus was the 'Irony' of Socrates, the persistent habit of questioning 'for information,' accounted for.

The story is a pretty one, and has an element of abstract truth in it, as all Socrates' strange humours had. It probably enough had a basis of historic truth also. But that it was not the whole truth is obvious from this, that the fundamental principle of Socrates' whole system of interrogation, as declared by himself elsewhere with equal authority, was that every man had in him the essentials of all useful knowledge, if only one could get at them, or at him. And he called his own art of questioning, the Maieutic or Midwife's art, because it was skilled only to bring out knowledge already there. The two views are not irreconcileable; but there is sufficient divergence between them to justify us in questioning, whether the mere accident of such a proceeding as that of Chaerephon, could materially have determined the life-work of such a man as Socrates.

Up to a certain point, the interrogatory procedure of Socrates was identical with that of the Sophists. As Aristotle remarked, his method was the same, it was the reasoned purpose which differed. He, like them, ingeniously broke down all mere conventional rules, definitions, conceptions,

by the successive introduction of concrete instances, which those rules, definitions, or conceptions were inadequate to cover. There the Sophist ended, he was content to confound and overthrow. There, on the other hand, Socrates only began; for in his procedure there was always the implied subsumption —'Your rules, definitions, and conceptions will not cover these particular instances, *consistently with an idea which exists in your mind behind these rules, etc.*,—the idea, namely, of right, of perfectness, of good.' His analysis never ends, or at least is never meant to end, in the mere destruction of cherished convictions; its aim and tendency are to break down the veil of custom, that the inner sanctuary of the good and the true, may shine forth the more visibly.

## XIII. Unpopularity of Socrates.

But the personal effect of this treatment, as compared with that of the Sophists, was naturally very different. In the first place, the Sophists only applied their method for the benefit of those who were their paid pupils, and whom therefore it was their interest to conciliate. Whatever cross-examination these were subjected to, was only with a view to giving them a dialectic skill, which might help them to political or social success. Such treatment interfered with no one's interests, it ruffled no man's vanity; but rather furthered the first, and flattered and stimulated the second.

Socrates, on the other hand, was continually on the look out for people to cross-question, and especially among those who had some reputation for wit or knowledge; and having an end beyond the cross-examination itself, he was bound to make the preliminary process a thorough and searching one, at whatever cost to the vanity, or the reputation, of those subjected to it. The few who were of a truly teachable spirit, passed through this valley of humiliation into a Delectable Land of purer knowledge and higher ideals. But the many were fain to turn back to Vanity Fair, wounded and irritated at the man who had subjected them to so trying an ordeal.

Further, not a few ambitious young men, like Critias and Alcibiades, were shrewd enough to see, that even for dialectical purposes, Socrates could give them more valuable lessons than anybody, not to mention that there were no fees to be paid. So, as Xenophon says, they availed themselves of his company, 'from a belief, that if they associated with him, they would acquire a skill, whether of talk or of action, surpassing their fellows.' And he quotes the cogent proof, that 'as soon as they deemed themselves superior to their associates, they straightway quitted Socrates, and plunged into politics, this having been from the first their motive for seeking his company.' (Xen. *Mem.* I. ii. 15 sq.)

We need not therefore be surprised that as time went on, a growing irritation against him and his method of talk, began to spread in Athens, partly among those who had suffered what they considered an insulting defeat at his hands, partly from the parents and friends of young fellows, who made themselves a nuisance by imitating his method, which became in their hands a trick for ostentation, and an excuse for misconduct and disorder. And we know that this dislike received a memorable expression in Aristophanes' comedy of the Clouds, which was first produced in 423 B.C., when Socrates was approaching the age of fifty. That the representation of Socrates in this amusing play was in many ways wholly misleading, need not surprise us. A comedian has in the first place to amuse, a satirist has to put in his shadows with a free hand, and Aristophanes was both satirist and comedian. He probably knew nothing, and cared as little, what was Socrates' motive for his eternal questionings, or within what limits he kept his enquiries. He knew well enough that a fashion of sceptical enquiry on physics and morals had grown up in Athens, and that a quibbling trick of cross-examination was cultivated by Socrates and many others. The others were not half so prominent figures in the public eye as Socrates: thousands had never heard any of the other performers in this new art, for they only performed for those who paid them; but everybody knew Socrates, had watched

him in many a wordy duel, and many of them had been flayed themselves in these encounters. He was moreover a droll figure, as well as a familiar one; and so not only naturally, but inevitably, from the poet's point of view, Socrates, and none but Socrates, must be the arch-sophist for him.

The play left its sting, and in his speech before his judges, nearly a quarter of a century later, Socrates declares that its effects to his prejudice had continued till that time. It is to be remembered also, that what might have passed as a jest in 423, when the Athenians had had on the whole much the best of the war then raging between them and the Spartan confederacy, became with every succeeding year of defeat and disaster, a much more serious affair. Rightly or wrongly many believed that the failure of Athens in the later period of the Peloponnesian war, was largely attributable to the sophistries of incapable mountebanks, who misled the people by just such dialectical skill and quibbling, as Socrates was popularly supposed to teach. And when the final ruin of Athens was brought home to Alcibiades, who had notoriously been a frequenter of Socrates' company, the dislike to Socrates, who still persisted in his old habits, must have risen to positive detestation among many honest-minded citizens.

The climax was reached when, after the fall of Athens, another prominent associate of his, Critias, became the head of the most odious and cruel tyranny to which the Athenians were ever subjected, a tyranny under which the fortunes and even the lives of many honourable citizens, were sacrificed to greed of power and pelf on the part of the tyrant. It was remembered that not only had Critias been a pupil of Socrates, but that the latter had never concealed his dislike to democracy, as it existed in Athens; and this abominable oligarchy, which had been thrust upon unhappy Athens, seemed but the logical outcome, if not the designed result, of Socrates' teaching.

## XIV. Trial and Execution of Socrates.

When the tyranny of the Thirty was swept away, and Critias and his associates paid the penalty of their proceedings with their lives, affairs were gradually restored to a democratic basis; but there were probably many who thought it absurd that the followers who had wrought such mischief should be cut off, while the leader who in their belief had guided and inspired these, was still at large to continue his poisonous teaching. It was, however, impossible to bring Socrates under a legal charge, in respect of the acts of the Thirty. The fact was notorious that he had personally resisted and condemned Critias in some of his unlawful acts, and had, at the imminent risk of his own life, refused to do his tyrannical will upon an unoffending fellow-citizen. And moreover a general amnesty had been proclaimed.

However, public opinion was hostile to Socrates, and under these circumstances, with the vague and uncertain character of Athenian criminal procedure, it was not difficult for his enemies to trump up charges against him which might serve. His overt accusers were Meletus, a poet, friend of Thrasybulus the restorer of the democracy, Anytus, a strong partisan of the restored order of things, and Lycon, a professed rhetorician. He was charged on two counts: first, with heterodoxy, in that he did not accept the system of religion recognized by his country, but attempted to introduce some new and strange divinities of his own; and second, with exercising an evil and corrupting influence on the young men of Athens.

We need not enter into the details of the trial. It was probably from the first a foregone conclusion, and the independent attitude which Socrates took up, in total contrast to the appeals for pity usual with defendants before the large and emotional juries of Athenian courts, helped to make his condemnation certain. Had he in any degree modified his tone after the verdict of guilty was pronounced, a less severe punishment than death might have been awarded him.

On the contrary he took even a loftier stand, claimed that the punishment which such a life as his merited, was nothing less or worse than an honourable maintenance in the Town-hall at the public expense, and that in condemning him they had rather condemned themselves. The penalty of death was voted, by an increased majority, and a decree was passed that he should drink the fatal cup of hemlock, this being the accepted mode of penal death at Athens.

The absence of the sacred vessel which visited Delos at stated periods, compelled a month's delay in the execution of the sentence. This month Socrates spent in serene and tender intercourse with his sorrowing friends. He refused a means of escape that was offered him; for, although he had condemned the verdict, he was not going to violate the law; and at the last he took the cup quietly and cheerfully, his dying conviction expressed, that there was a worse evil than death for a man, if indeed death were an evil at all, and that was that he should be false to what he knew to be the highest and best. 'Such was the end,' says Plato, 'of our friend, whom I may truly call the wisest and justest and best of all the men whom I have known.'

## XV. Xenophon the Biographer of Socrates.

It must be admitted that when we pass from such a eulogium as this of Plato's, or, better still, from the pictures of Socrates which we behold in Plato's dialogues, with their humour, their graphic touch, their variety of scene and character, their nobility of thought and diction, to the story of Socrates as we find it in the pages of the *Memorabilia*, we cannot fail to be conscious of much dulness and inadequacy. It is as though we were looking at a photograph, the work of an unskilful operator, who has been faithful enough, so far as he knew, but who has not only chosen a poor and unimpressive point of view, but has distributed his lights and shadows injudiciously, and by a want of proper focussing has even injured the perspective of his subject. We may have

fact, but it is to some extent badly-told fact, and badly-selected.

The man Socrates, as we have him described in the *Memorabilia*, we recognise to have been a good man and a kindly, yet no better and no kindlier, let us hope, than many others contemporary with him in Athens: we see a man prodigal of very good and sensible advice, distinctly pious and orderly, even ascetic, in his personal habits: a little fond of 'preaching,' occasionally a little prosy and long on subjects not so profoundly interesting, such as the reform of the military power of Athens, or the best mode of building a house or managing a household. Now and then we get glimpses of a deeper thinker, paradoxes startling and suggestive, analogies far-reaching and instructive, but these are seldom clearly expressed, or in any very complete fashion developed and perfected. On the whole, were we to take Xenophon's story *au pied de la lettre*, we should find it as difficult as Xenophon did to understand why the Athenians put Socrates to death, or why so much should have been made of him either then or since. The book in short is honest but dull, a little like its author.

Xenophon, it must be remembered, was but a young man when, a few years before the death of Socrates, he quitted Athens to join the expedition of Cyrus, whose story he was destined to tell under the name of the *Anabasis*. He never saw Socrates again, and was not even permitted to return to Athens for many years after his *Memorabilia* must have been written, and probably published. He was not only young, and therefore, if we are to believe Plato, incapable of understanding philosophy; his tastes and capacities, even for a young man, were somewhat limited. All through his works we see the good-hearted honest soldier, a little pedantic, having a great fondness for small devices and petty interests, hunting and husbandry and the management of slaves, and small economies generally. He was also most methodical and pious, not to say superstitious: a man born not to be (unless by fortunate accident) a hero, but always to have a hero. Like

Boswell, whom he resembles in a good many particulars, he had a taste for biography, and must have been a diligent diarist; but, also like Boswell, he was just a little stupid.

And the limitations of his intellect are nowhere more obviously seen than in the wholly one-sided character of his biographies, whether Socrates or Cyrus the Great or Agesilaus be the subject. He can see only what is good, or rather what seems to him good, in each; which good has a remarkable resemblance to his own character. In all alike he to a very great extent finds only what he brings. It is not that Xenophon either knowingly or in fact added anything which was entirely without foundation to his history of Socrates. But he naturally noticed and admired and preserved most readily those features of Socrates' character which bore closest analogy to his own, and those discourses which Socrates had adapted to listeners of his calibre. For we may be quite certain that Socrates conversing with Xenophon must have been a very different man from Socrates conversing with Plato. More men than Alcibiades were privileged to look behind the mask of Silenus; more revelations than one were found there. And although it is evident enough that the ideal Socrates as he grows under the master-hand of Plato becomes less and less like the historical Socrates who walked and talked in the streets of Athens, yet we may be sure that the root and the life of Plato's intellectual history was in that very Socrates; else he, and many others like-minded, would not have made him their hero. We have to realise that Socrates was a great man, great enough to permanently influence the thought of the very brightest intellects of Athens; and he who measures that greatness by the majesty of Plato, will be just as near the truth, as he who measures it by the pettiness of Xenophon, and perhaps a good deal nearer.

At the same time it would be a most unworthy thing to undervalue so honest and chivalrous a tribute as this of Xenophon's to a master so sincerely and disinterestedly loved by him. It says much for Xenophon that he should

have so genuinely attached himself to a man like Socrates, and that his attachment survived its object, and was proof against the obloquy and unpopularity which attended Socrates to his death. And the very limitations of the author make the work more valuable, wherever any thought or argument is recorded not characteristically Xenophontean or commonplace. We are indebted to him for the testimony of which much has been made earlier in this paper, that Socrates did identify Virtue with knowledge, as well as with law and utility; for the account of his doctrine of 'willing sin'; for some of the best illustrations of his interrogatory methods: as well as for many interesting personal facts as to the causes of his unpopularity. And we may even be thankful that so much of the kindly and practical has been recorded of the man, whose greatness in other aspects might have excused him from condescending to questions so familiar.

# XENOPHON, MEMORABILIA.

## BOOK I.

### CHAPTER I.

*Reciting the indictment against Socrates, Xenophon proceeds to deal with its first count, in which he was accused of disloyalty to his country's gods, and shows that he was a religious man, sacrificing in the public temples, paying reverence to all intimations of the divine will (including his own inward monitor or* Daemonium*), and advising his friends to do the same in all needful cases.*

1 Πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιος εἴη θανάτου τῇ πόλει. ἡ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδε τις ἦν· ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἕτερα δὲ καινὰ δαιμόνια εἰσφέρων· ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων.

2 Πρῶτον μὲν οὖν ὡς οὐκ ἐνόμιζεν οὓς ἡ πόλις νομίζει θεούς, ποίῳ ποτ' ἐχρήσαντο τεκμηρίῳ; θύων τε γὰρ φανερὸς ἦν πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν· διετεθρύλητο γάρ, ὡς φαίη Σωκράτης τὸ δαιμόνιον ἑαυτῷ σημαίνειν· ὅθεν δὴ καὶ μάλιστά μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καινὰ δαιμόνια εἰσφέρειν.
3 ὁ δ' οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαν-

τικὴν νομίζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ
συμβόλοις καὶ θυσίαις. οὗτοί τε γὰρ ὑπολαμβάνουσιν
οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ
συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ
τούτων αὐτὰ σημαίνειν, κἀκεῖνος δὲ οὕτως ἐνόμιζεν·
ἀλλ᾽ οἱ μὲν πλεῖστοί φασιν ὑπό τε τῶν ὀρνίθων καὶ 4
τῶν ἀπαντώντων ἀποτρέπεσθαί τε καὶ προτρέπεσθαι·
Σωκράτης δ᾽ ὥσπερ ἐγίγνωσκεν, οὕτως ἔλεγε· τὸ δαιμό-
νιον γὰρ ἔφη σημαίνειν. καὶ πολλοῖς τῶν συνόντων
προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ
δαιμονίου προσημαίνοντος. καὶ τοῖς μὲν πειθομένοις
αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετέμελε. καίτοι 5
τίς οὐκ ἂν ὁμολογήσειεν αὐτὸν βούλεσθαι μήτ᾽ ἠλίθιον
μήτ᾽ ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ᾽ ἂν
ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινό-
μενα, καὶ ψευδόμενος ἐφαίνετο. δῆλον οὖν ὅτι οὐκ ἂν
προύλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. ταῦτα δὲ τίς
ἂν ἄλλῳ πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς πῶς
οὐκ εἶναι θεοὺς ἐνόμιζεν; ἀλλὰ μὴν ἐποίει καὶ τάδε 6
πρὸς τοὺς ἐπιτηδείους. τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε
καὶ πράττειν, ὡς νομίζοιεν ἄριστ᾽ ἂν πραχθῆναι· περὶ
δὲ τῶν ἀδήλων ὅπως ἀποβήσοιτο μαντευσομένους ἔπεμπεν,
εἰ ποιητέα· καὶ τοὺς μέλλοντας οἴκους τε καὶ πόλεις 7
καλῶς οἰκήσειν μαντικῆς ἔφη προσδεῖσθαι· τεκτονικὸν
μὲν γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν
ἢ τῶν τοιούτων ἔργων ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονο-
μικὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθή-
ματα καὶ ἀνθρώπου γνώμῃ αἱρετὰ ἐνόμιζεν εἶναι· τὰ 8
δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς κα-
ταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις.
οὔτε γὰρ τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον ὅστις

καρπώσεται, οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον
ὅστις ἐνοικήσει, οὔτε τῷ στρατηγικῷ δῆλον εἰ συμφέρει
στρατηγεῖν, οὔτε τῷ πολιτικῷ δῆλον εἰ συμφέρει τῆς
πόλεως προστατεῖν, οὔτε τῷ καλὴν γήμαντι ἵν᾽ εὐφραίνη-
ται, δῆλον εἰ διὰ ταύτην ἀνιάσεται, οὔτε τῷ δυνατοὺς ἐν
τῇ πόλει κηδεστὰς λαβόντι δῆλον εἰ διὰ τούτους στερή-
9 σεται τῆς πόλεως. τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους
εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης.
δαιμονᾶν ἔφη· δαιμονᾶν δὲ καὶ τοὺς μαντευομένους ἃ τοῖς
ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν. οἷον εἴ τις
ἐπερωτῴη πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεῦγος
λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον, ἢ πότερον ἐπιστάμενον
κυβερνᾶν ἐπὶ τὴν ναῦν κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον.
ἢ ἃ ἔξεστιν ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας
εἰδέναι, τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους
ἀθέμιτα ποιεῖν ἡγεῖτο. ἔφη δὲ δεῖν ἃ μὲν μαθόντας
ποιεῖν ἔδωκαν οἱ θεοὶ μανθάνειν, ἃ δὲ μὴ δῆλα τοῖς ἀνθρώ-
ποις ἐστὶ πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυν-
θάνεσθαι· τοὺς θεοὺς γὰρ οἷς ἂν ὦσιν ἵλεῳ σημαίνειν.

• *Further, so far from indulging, as some supposed, in profitless speculations about the laws of nature, he studied only the laws of right action.*

10 Ἀλλὰ μὴν ἐκεῖνός γε ἀεὶ μὲν ἦν ἐν τῷ φανερῷ. πρῴ
τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ᾔει καὶ
πληθούσης ἀγορᾶς ἐκεῖ φανερὸς ἦν, καὶ τὸ λοιπὸν ἀεὶ τῆς
ἡμέρας ἦν ὅπου πλείστοις μέλλοι συνέσεσθαι· καὶ ἔλεγε
11 μὲν ὡς τὸ πολύ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. οὐδεὶς
δὲ πώποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε
πράττοντος εἶδεν οὔτε λέγοντος ἤκουσεν. οὐδὲ γὰρ περὶ
τῆς τῶν πάντων φύσεως ᾗπερ τῶν ἄλλων οἱ πλεῖστοι

διελέγετο, σκοπῶν ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν
κόσμος ἔφυ, καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται τῶν
οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα
μωραίνοντας ἀπεδείκνυε. καὶ πρῶτον μὲν αὐτῶν 12
ἐσκόπει πότερά ποτε νομίσαντες ἱκανῶς ἤδη τἀνθρώπεια
εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ
τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες,
ἡγοῦνται τὰ προσήκοντα πράττειν. ἐθαύμαζε δ' εἰ μὴ 13
φανερὸν αὐτοῖς ἐστιν ὅτι ταῦτα οὐ δυνατόν ἐστιν ἀν-
θρώποις εὑρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονοῦντας ἐπὶ τῷ
περὶ τούτων λέγειν οὐ ταὐτὰ δοξάζειν ἀλλήλοις, ἀλλὰ
τοῖς μαινομένοις ὁμοίως διακεῖσθαι πρὸς ἀλλήλους. τῶν 14
τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς
δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν
ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὁτιοῦν, τοῖς δὲ
οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν. καὶ τοὺς μὲν οὐθ'
ἱερὸν οὔτε βωμὸν οὔτ' ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ
καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβεσθαι· τῶν τε
περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν
ἓν μόνον τὸ ὂν εἶναι, τοῖς δ' ἄπειρα τὸ πλῆθος· καὶ τοῖς
μὲν ἀεὶ πάντα κινεῖσθαι, τοῖς δ' οὐδὲν ἄν ποτε κινηθῆναι·
καὶ τοῖς μὲν πάντα γίγνεσθαί τε καὶ ἀπόλλυσθαι, τοῖς δὲ
οὔτ' ἂν γενέσθαι ποτὲ οὐδὲν οὔτε ἀπολέσθαι. ἐσκόπει 15
δὲ περὶ αὐτῶν καὶ τάδε, ἆρ' ὥσπερ οἱ τἀνθρώπεια μαν-
θάνοντες ἡγοῦνται τοῦθ' ὅ τι ἂν μάθωσιν ἑαυτοῖς τε καὶ
τῶν ἄλλων ὅτῳ ἂν βούλωνται ποιήσειν, οὕτω καὶ οἱ τὰ
θεῖα ζητοῦντες νομίζουσιν, ἐπειδὰν γνῶσιν αἷς ἀνάγκαις
ἕκαστα γίγνεται, ποιήσειν, ὅταν βούλωνται, καὶ ἀνέμους
καὶ ὕδατα καὶ ὥρας καὶ ὅτου ἂν ἄλλου δέωνται τῶν τοιού-
των, ἢ τοιοῦτον μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς
γνῶναι μόνον ᾗ τῶν τοιούτων ἕκαστα γίγνεται. περὶ μὲν 16

οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν· αὐτὸς δὲ περὶ τῶν ἀνθρωπείων ἀεὶ διελέγετο, σκοπῶν τί εὐσεβές, τί ἀσεβές, τί καλόν, τί αἰσχρόν, τί δίκαιον, τί ἄδικον, τί σωφροσύνη, τί μανία, τί ἀνδρεία, τί δειλία, τί πόλις, τί πολιτικός, τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων, καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγεῖτο καλοὺς κἀγαθοὺς εἶναι, τοὺς δ' ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκλῆσθαι.

*And showed an example in his own conduct, of reverence for righteousness, and for the all-seeing rulers of the universe.*

17 Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν
θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγνῶναι τοὺς
δικαστάς· ὅσα δὲ πάντες ᾔδεσαν, οὐ θαυμαστὸν εἰ μὴ
18 τούτων ἐνεθυμήθησαν; βουλεύσας γάρ ποτε, καὶ τὸν
βουλευτικὸν ὅρκον ὀμόσας ἐν ᾧ ἦν κατὰ τοὺς νόμους
βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγοὺς μιᾷ ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτεῖναι πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων· ἀλλὰ περὶ πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι τοὺς
19 ἀπειλοῦντας. καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων οὐχ ὃν τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι· Σωκράτης δὲ πάντα μὲν ἡγεῖτο θεοὺς εἰδέναι, τά τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

Θαυμάζω οὖν ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι Σω- 20
κράτην περὶ θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδέν
ποτε περὶ θεοὺς οὔτ᾽ εἰπόντα οὔτε πράξαντα, τοιαῦτα δὲ
καὶ λέγοντα καὶ πράττοντα οἷά τις ἂν καὶ λέγων καὶ
πράττων εἴη τε καὶ νομίζοιτο εὐσεβέστατος.

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## CHAPTER II.

*Dealing with the second count of the indictment, Xenophon shows that so far from corrupting his young companions, Socrates by his own example, and by precept also, taught them moderation in all things, and for that reason would himself accept no reward for his instructions.*

Θαυμαστὸν δὲ φαίνεταί μοι καὶ τὸ πεισθῆναί τινας 1
ὡς Σωκράτης τοὺς νέους διέφθειρεν, ὃς πρὸς τοῖς εἰρη-
μένοις πρῶτον μὲν ἀφροδισίων καὶ γαστρὸς πάντων ἀν-
θρώπων ἐγκρατέστατος ἦν, εἶτα πρὸς χειμῶνα καὶ θέρος
καὶ πάντας πόνους καρτερικώτατος, ἔτι δὲ πρὸς τὸ μετρίων
δεῖσθαι πεπαιδευμένος οὕτως ὥστε πάνυ μικρὰ κεκτημένος
πάνυ ῥᾳδίως ἔχειν ἀρκοῦντα. πῶς οὖν αὐτὸς ὢν τοιοῦτος 2
ἄλλους ἂν ἢ ἀσεβεῖς ἢ παρανόμους ἢ λίχνους ἢ ἀφροδι-
σίων ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς ἐποίησεν; ἀλλ᾽
ἔπαυσε μὲν τούτων πολλούς, ἀρετῆς ποιήσας ἐπιθυμεῖν
καὶ ἐλπίδας παρασχών, ἂν ἑαυτῶν ἐπιμελῶνται, καλοὺς
κἀγαθοὺς ἔσεσθαι. καίτοι γε οὐδεπώποτε ὑπέσχετο διδά- 3
σκαλος εἶναι τούτου, ἀλλὰ τῷ φανερὸς εἶναι τοιοῦτος ὢν
ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ, μιμουμένους
ἐκεῖνον τοιούτους γενήσεσθαι. ἀλλὰ μὴν καὶ τοῦ σώματος 4
αὐτός τε οὐκ ἠμέλει, τούς τ᾽ ἀμελοῦντας οὐκ ἐπήνει. τὸ
μὲν οὖν ὑπερεσθίοντα ὑπερπονεῖν ἀπεδοκίμαζε, τὸ δὲ ὅσα
ἡδέως ἡ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκίμαζε.

ταύτην γὰρ τὴν ἕξιν ὑγιεινήν τε ἱκανῶς εἶναι, καὶ τὴν τῆς
5 ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. ἀλλ' οὐ μὴν θρυπ-
τικός γε οὐδὲ ἀλαζονικὸς ἦν οὔτ' ἀμπεχόνῃ οὔθ' ὑποδέσει
οὔτε τῇ ἄλλῃ διαίτῃ. οὐ μὴν οὐδ' ἐρασιχρημάτους γε τοὺς
συνόντας ἐποίει. τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔπαυε,
τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα.
6 τούτου δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι·
τοὺς δὲ λαμβάνοντας τῆς ὁμιλίας μισθὸν ἀνδραποδιστὰς
ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέ-
7 γεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν. ἐθαύμαζε δ' εἴ
τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοιτο, καὶ μὴ
νομίζοι τὸ μέγιστον κέρδος ἕξειν φίλον ἀγαθὸν κτησάμενος,
ἀλλὰ φοβοῖτο μὴ ὁ γενόμενος καλὸς κἀγαθὸς τῷ τὰ
μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἕξοι.
8 Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοιοῦτον
οὐδέν, ἐπίστευε δὲ τῶν συνόντων ἑαυτῷ τοὺς ἀποδεξα-
μένους ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ
τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. πῶς ἂν οὖν
ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς
ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν.

*So far from making them lawless or violent, as was alleged, he by cultivating their minds led them to trust to persuasion rather than to force.*

9 Ἀλλὰ νὴ Δία, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει τῶν
καθεστώτων νόμων τοὺς συνόντας, λέγων ὡς μῶρον εἴη
τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου καθιστάναι,
κυβερνήτῃ δὲ μηδένα ἐθέλειν χρῆσθαι κυαμευτῷ, μηδὲ
τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλα τοιαῦτα, ἃ πολλῷ
ἐλάττονας βλάβας ἁμαρτανόμενα ποιεῖ τῶν περὶ τὴν
πόλιν ἁμαρτανομένων· τοὺς δὲ τοιούτους λόγους ἐπαίρειν

ἔφη τοὺς νέους καταφρονεῖν τῆς καθεστώσης πολιτείας
καὶ ποιεῖν βιαίους. ἐγὼ δ' οἶμαι τοὺς φρόνησιν ἀσκοῦντας 10
καὶ νομίζοντας ἱκανοὺς εἶναι τὰ συμφέροντα διδάσκειν
τοὺς πολίτας ἥκιστα γίγνεσθαι βιαίους, εἰδότας ὅτι τῇ
μὲν βίᾳ πρόσεισιν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν
ἀκινδύνως τε καὶ μετὰ φιλίας ταὐτὰ γίγνεται. οἱ μὲν
γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ πεισ-
θέντες ὡς κεχαρισμένοι φιλοῦσιν. οὔκουν τῶν φρόνησιν
ἀσκούντων τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχὺν ἄνευ γνώμης
ἐχόντων τὰ τοιαῦτα πράττειν ἐστίν. ἀλλὰ μὴν καὶ 11
συμμάχων ὁ μὲν βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ ὀλίγων,
ὁ δὲ πείθειν δυνάμενος οὐδενός· καὶ γὰρ μόνος ἡγοῖτ' ἂν
δύνασθαι πείθειν. καὶ φονεύειν δὲ τοῖς τοιούτοις ἥκιστα
συμβαίνει· τίς γὰρ ἀποκτεῖναί τινα βούλοιτ' ἂν μᾶλλον
ἢ ζῶντι πειθομένῳ χρῆσθαι;

*And the cause of the lawlessness in after life of Critias and Alcibiades, lay in their own motives for associating with him, not in his instruction.*

'Αλλὰ Σωκράτει γ', ἔφη ὁ κατήγορος, ὁμιλητὰ γενομένω 12
Κριτίας τε καὶ 'Αλκιβιάδης πλεῖστα κακὰ τὴν πόλιν
ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάν-
των πλεονεκτίστατός τε καὶ βιαιότατος καὶ φονικώτατος
ἐγένετο, 'Αλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων
ἀκρατέστατός τε καὶ ὑβριστότατος καὶ βιαιότατος. ἐγὼ 13
δ', εἰ μέν τι κακὸν ἐκείνω τὴν πόλιν ἐποιησάτην, οὐκ
ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν αὐτοῖν
ὡς ἐγένετο διηγήσομαι. ἐγενέσθην μὲν γὰρ δὴ τὼ ἄνδρε 14
τούτω φύσει φιλοτιμοτάτω πάντων 'Αθηναίων, βουλομένω
τε πάντα δι' ἑαυτῶν πράττεσθαι καὶ πάντων ὀνομαστοτάτω
γενέσθαι. ᾔδεσαν δὲ Σωκράτην ἀπ' ἐλαχίστων μὲν

χρημάτων αὐταρκέστατα ζῶντα, τῶν ἡδονῶν δὲ πασῶν
ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι
15 χρώμενον ἐν τοῖς λόγοις ὅπως βούλοιτο. ταῦτα δὲ ὁρῶντε
καὶ ὄντε οἵω προειρήσθον, πότερόν τις αὐτὼ φῇ τοῦ βίου
τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης ἣν
ἐκεῖνος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίσαντε,
εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι ἂν ἱκανωτάτω λέγειν τε
16 καὶ πράττειν; ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖν
ἢ ζῆν ὅλον τὸν βίον ὥσπερ ζῶντα Σωκράτην ἑώρων, ἢ
τεθνάναι, ἑλέσθαι ἂν αὐτὼ μᾶλλον τεθνάναι. δήλω δ'
ἐγενέσθην ἐξ ὧν ἐπραξάτην· ὡς γὰρ τάχιστα κρείττονε
τῶν συγγιγνομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδήσαντε
Σωκράτους ἐπραττέτην τὰ πολιτικά, ὧνπερ ἕνεκα Σωκρά-
τους ὠρεχθήτην.

*For as long as they were with him, they were virtuous, but practice is needful for the preservation of all forms of excellence.*

17 Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα ὅτι ἐχρῆν τὸν
Σωκράτην μὴ πρότερον τὰ πολιτικὰ διδάσκειν τοὺς συνόν-
τας ἢ σωφρονεῖν. ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω·
πάντας δὲ τοὺς διδάσκοντας ὁρῶ αὑτοὺς δεικνύντας τε
τοῖς μανθάνουσιν ᾗπερ αὐτοὶ ποιοῦσιν ἃ διδάσκουσι, καὶ
18 τῷ λόγῳ προσβιβάζοντας. οἶδα δὲ καὶ Σωκράτην δεικνύντα
τοῖς συνοῦσιν ἑαυτὸν καλὸν κἀγαθὸν ὄντα, καὶ διαλεγό-
μενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων.
οἶδα δὲ κἀκείνω σωφρονοῦντε, ἔστε Σωκράτει συνήστην,
οὐ φοβουμένω μὴ ζημιοῖντο ἢ παίοιντο ὑπὸ Σωκράτους,
ἀλλ' οἰομένω τότε κράτιστον εἶναι τοῦτο πράττειν.
19 Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων φιλο-
σοφεῖν, ὅτι οὐκ ἄν ποτε ὁ δίκαιος ἄδικος γένοιτο, οὐδὲ ὁ

σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδὲν ὧν μάθησίς ἐστιν ὁ
μαθὼν ἀνεπιστήμων ἄν ποτε γένοιτο. ἐγὼ δὲ περὶ τούτων
οὐχ οὕτω γιγνώσκω· ὁρῶ γὰρ ὥσπερ τὰ τοῦ σώματος
ἔργα τοὺς μὴ τὰ σώματα ἀσκοῦντας οὐ δυναμένους ποιεῖν,
οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσκοῦντας
οὐ δυναμένους· οὔτε γὰρ ἃ δεῖ πράττειν οὔτε ὧν δεῖ
ἀπέχεσθαι δύνανται. διὸ καὶ τοὺς υἱεῖς οἱ πατέρες, κἂν 20
ὦσι σώφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἴργου-
σιν, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἄσκησιν οὖσαν τῆς
ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν. μαρτυρεῖ δὲ καὶ
τῶν ποιητῶν ὅ τε λέγων,

> Ἐσθλῶν μὲν γὰρ ἄπ' ἐσθλὰ διδάξεαι· ἢν δὲ κακοῖσι
> συμμίσγῃς, ἀπολεῖς καὶ τὸν ἐόντα νόον·

καὶ ὁ λέγων,

> Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακός, ἄλλοτε δ'
> ἐσθλός.

κἀγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γὰρ ὥσπερ τῶν ἐν μέτρῳ 21
πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθανομένους,
οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην
ἐγγιγνομένην. ὅταν δὲ τῶν νουθετικῶν λόγων ἐπιλάθηταί
τις, ἐπιλέλησται καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς σωφρο-
σύνης ἐπεθύμει· τούτων δ' ἐπιλαθόμενον οὐδὲν θαυμαστὸν
καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. ὁρῶ δὲ καὶ τοὺς εἰς 22
φιλοποσίαν προαχθέντας, καὶ τοὺς εἰς ἔρωτας ἐκκυλισ-
θέντας, ἧττον δυναμένους τῶν τε δεόντων ἐπιμελεῖσθαι
καὶ τῶν μὴ δεόντων ἀπέχεσθαι. πολλοὶ γὰρ καὶ χρημάτων
δυνάμενοι φείδεσθαι πρὶν ἐρᾶν, ἐρασθέντες οὐκέτι δύναν-
ται· καὶ τὰ χρήματα καταναλώσαντες, ὧν πρόσθεν ἀπεί-
χοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, τούτων οὐκ
ἀπέχονται. πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα πρόσθεν 23
αὖθις μὴ σωφρονεῖν, καὶ δίκαια δυνηθέντα πράττειν αὖθις

ἀδυνατεῖν; πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη. ἐν γὰρ τῷ αὐτῷ σώματι συμπεφυτευμέναι τῇ ψυχῇ αἱ ἡδοναὶ πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

*And thus Critias and Alcibiades, ceasing, when they quitted him, to practise virtue, lost what they had learnt from him, for which Socrates is not to be blamed.*

24 Καὶ Κριτίας δὴ καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτει
συνήστην, ἐδυνάσθην ἐκείνῳ χρωμένω συμμάχῳ τῶν μὴ
καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντε,
Κριτίας μὲν φυγὼν εἰς Θετταλίαν ἐκεῖ συνῆν ἀνθρώποις
ἀνομίᾳ μᾶλλον ἢ δικαιοσύνῃ χρωμένοις, Ἀλκιβιάδης δ'
αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν
θηρώμενος, διὰ δὲ δύναμιν τὴν ἐν τῇ πόλει καὶ τοῖς
συμμάχοις ὑπὸ πολλῶν καὶ δυνατῶν κολακεύειν ἀνθρώπων
διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ ῥᾳδίως
πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθληταὶ
ῥᾳδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω κἀκεῖνος
25 ἠμέλησεν αὐτοῦ. τοιούτων δὲ συμβάντων αὐτοῖν, καὶ
ὠγκωμένω μὲν ἐπὶ γένει, ἐπηρμένω δ' ἐπὶ πλούτῳ, πεφυ-
σημένω δ' ἐπὶ δυνάμει, διατεθρυμμένω δὲ ὑπὸ πολλῶν
ἀνθρώπων, ἐπὶ δὲ πᾶσι τούτοις [διεφθαρμένω,] καὶ πολὺν
χρόνον ἀπὸ Σωκράτους γεγονότε, τί θαυμαστὸν εἰ ὑπερη-
26 φάνω ἐγενέσθην; εἶτα εἰ μέν τι ἐπλημμελησάτην, τούτου
Σωκράτην ὁ κατήγορος αἰτιᾶται; ὅτι δὲ νέω ὄντε αὐτώ,
ἡνίκα καὶ ἀγνωμονεστάτω καὶ ἀκρατεστάτω εἰκὸς εἶναι,
Σωκράτης παρέσχε σώφρονε, οὐδενὸς ἐπαίνου δοκεῖ τῷ
κατηγόρῳ ἄξιος εἶναι; οὐ μὴν τά γε ἄλλα οὕτω κρίνεται.
27 τίς μὲν γὰρ αὐλητής, τίς δὲ κιθαριστής, τίς δὲ ἄλλος

διδάσκαλος ἱκανοὺς ποιήσας τοὺς μαθητάς, ἐὰν πρὸς ἄλλους ἐλθόντες χείρους φανῶσιν, αἰτίαν ἔχει τούτου; τίς δὲ πατήρ, ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβων τῳ σωφρονῇ, ὕστερον δὲ ἄλλῳ τῳ συγγενόμενος πονηρὸς γένηται, τὸν πρόσθεν αἰτιᾶται, ἀλλ' οὐχ ὅσῳ ἂν παρὰ τῷ ὑστέρῳ χείρων φαίνηται, τοσούτῳ μᾶλλον ἐπαινεῖ τὸν πρότερον; ἀλλ' οἵ γε πατέρες αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παίδων πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, ἐὰν αὐτοὶ σωφρονῶσιν. οὕτω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν 28
αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι· εἰ δ' αὐτὸς σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι;

*On the contrary, he deserves praise, because at his own risk he condemned the tyranny of Critias and his associate Charicles, who vainly endeavoured to make him cease his teaching of the young, as being antagonistic to tyranny.*

Ἀλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους 29
φαῦλα πράττοντας ὁρῶν ἐπῄνει, δικαίως ἂν ἐπιτιμῷτο.
ἐξ ὧν δὴ καὶ ἐμίσει τὸν Σωκράτην ὁ Κριτίας, ὥστε καὶ 31
ὅτε τῶν τριάκοντα ὢν νομοθέτης μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ, καὶ ἐν τοῖς νόμοις ἔγραψε, λόγων τέχνην μὴ διδάσκειν, ἐπηρεάζων ἐκείνῳ καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ, καὶ διαβάλλων πρὸς τοὺς πολλούς. οὐδὲ γὰρ ἔγωγε οὔτ' αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου του φάσκοντος 32
ἀκηκοέναι ᾐσθόμην. ἐδήλωσε δέ· ἐπεὶ γὰρ οἱ τριάκοντα πολλοὺς μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον, πολλοὺς δὲ προυτρέποντο ἀδικεῖν, εἶπέ που ὁ Σωκράτης ὅτι θαυμαστόν οἱ δοκοίη εἶναι, εἴ τις γενόμενος

*βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάττους τε καὶ χείρους
ποιῶν μὴ ὁμολογοίη κακὸς βουκόλος εἶναι, ἔτι δὲ θαυμασ-
τότερον, εἴ τις προστάτης γενόμενος πόλεως καὶ ποιῶν
τοὺς πολίτας ἐλάττους τε καὶ χείρους μὴ αἰσχύνεται, μηδ'
33 οἴεται κακὸς εἶναι προστάτης τῆς πόλεως. ἀπαγγελθέντος
δὲ αὐτοῖς τούτου, καλέσαντε ὅ τε Κριτίας καὶ ὁ Χαρικλῆς
τὸν Σωκράτην, τόν τε νόμον ἐδεικνύτην αὐτῷ, καὶ τοῖς
νέοις ἀπειπέτην μὴ διαλέγεσθαι. ὁ δὲ Σωκράτης ἐπήρετο
αὐτὼ εἰ ἐξείη πυνθάνεσθαι, εἴ τι ἀγνοοῖτο τῶν προαγο-
34 ρευομένων. τὼ δ' ἐφάτην. Ἐγὼ τοίνυν, ἔφη, παρε-
σκεύασμαι μὲν πείθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι'
ἄγνοιαν λάθω τι παρανομήσας, τοῦτο βούλομαι σαφῶς
μαθεῖν παρ' ὑμῶν, πότερον τὴν τῶν λόγων τέχνην σὺν
τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες, ἢ σὺν τοῖς μὴ
ὀρθῶς, ἀπέχεσθαι κελεύετε αὐτῆς. εἰ μὲν γὰρ σὺν τοῖς
ὀρθῶς, δῆλον ὅτι ἀφεκτέον ἂν εἴη τοῦ ὀρθῶς λέγειν. εἰ
δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον ὅτι πειρατέον ὀρθῶς λέγειν.
35 καὶ ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ, Ἐπειδή, ἔφη, ὦ Σώκρατες,
ἀγνοεῖς, τάδε σοι εὐμαθέστερα ὄντα προαγορεύομεν.
τοῖς νέοις ὅλως μὴ διαλέγεσθαι. καὶ ὁ Σωκράτης, Ἵνα
τοίνυν, ἔφη, μὴ ἀμφίβολον ᾖ ὡς ἄλλο τι ποιῶ ἢ τὰ
προηγορευμένα, ὁρίσατέ μοι μέχρι πόσων ἐτῶν δεῖ
νομίζειν νέους εἶναι τοὺς ἀνθρώπους. καὶ ὁ Χαρικλῆς,
Ὅσουπερ, εἶπε, χρόνου βουλεύειν οὐκ ἔξεστιν, ὡς οὔπω
φρονίμοις οὖσι· μηδὲ σὺ διαλέγου νεωτέροις τριάκοντα
36 ἐτῶν. Μηδ' ἐάν τι ὠνῶμαι, ἔφη, ἢν πωλῇ νεώτερος
τριάκοντα ἐτῶν, ἔρωμαι ὁπόσου πωλεῖ; Ναὶ τάγε τοιαῦτα,
ἔφη ὁ Χαρικλῆς· ἀλλά τοι σύγε, ὦ Σώκρατες, εἴωθας
εἰδὼς πῶς ἔχει τὰ πλεῖστα ἐρωτᾶν. ταῦτα οὖν μὴ ἐρώτα.
Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἄν τί με ἐρωτᾷ νέος, ἐὰν
εἰδῶ, οἷον, ποῦ οἰκεῖ Χαρικλῆς ἢ ποῦ ἐστι Κριτίας; Ναὶ*

τά γε τοιαῦτα, ἔφη ὁ Χαρικλῆς. ὁ δὲ Κριτίας, Ἀλλὰ 37
τῶνδέ τοί σε ἀπέχεσθαι, ἔφη, δεήσει, ὦ Σώκρατες, τῶν
σκυτέων καὶ τῶν τεκτόνων καὶ τῶν χαλκέων· καὶ γὰρ
οἶμαι αὐτοὺς ἤδη κατατετρῖφθαι διαθρυλουμένους ὑπὸ
[σοῦ.] Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν ἑπομένων
τούτοις, τοῦ τε δικαίου καὶ τοῦ ὁσίου καὶ τῶν ἄλλων τῶν
τοιούτων; Ναὶ μὰ Δί', ἔφη ὁ Χαρικλῆς, καὶ τῶν βουκόλων
γε· εἰ δὲ μή, φυλάττου ὅπως μὴ καὶ σὺ ἐλάττους τὰς
βοῦς ποιήσεις. ἔνθα καὶ δῆλον ἐγένετο ὅτι ἀπαγγελθέντος 38
αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου ὠργίζοντο τῷ Σωκράτει.

*As for Alcibiades, his motive from the first was mere ambition, as was proved by his trial of wits with Pericles on the nature and sanction of law. Other young men are named, who not having Alcibiades' motive, showed no such depravation as his.*

Οἵα μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτίᾳ πρὸς Σω-
κράτην, καὶ ὡς εἶχον πρὸς ἀλλήλους, εἴρηται. φαίην 39
δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παίδευσιν παρὰ τοῦ
μὴ ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης οὐκ ἀρέ-
σκοντος αὐτοῖς Σωκράτους ὡμιλησάτην ὃν χρόνον ὡμι-
λείτην αὐτῷ, ἀλλ' εὐθὺς ἐξ ἀρχῆς ὡρμηκότε προεστάναι
τῆς πόλεως. ἔτι γὰρ Σωκράτει συνόντες οὐκ ἄλλοις τισὶ
μᾶλλον ἐπεχείρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι
τὰ πολιτικά. λέγεται γὰρ Ἀλκιβιάδην, πρὶν εἴκοσιν 40
ἐτῶν εἶναι, Περικλεῖ ἐπιτρόπῳ μὲν ὄντι ἑαυτοῦ, προστάτῃ
δὲ τῆς πόλεως, τοιάδε διαλεχθῆναι περὶ νόμων. Εἰπέ 41
μοι, φάναι, ὦ Περίκλεις, ἔχοις ἄν με διδάξαι τί ἐστι
νόμος; Πάντως δήπου, φάναι τὸν Περικλέα. Δίδαξον
δὴ πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην· ὡς ἐγὼ
ἀκούων τινῶν ἐπαινουμένων ὅτι νόμιμοι ἄνδρες εἰσίν,
οἶμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ

42 εἰδότα τί ἐστι νόμος. Ἀλλ᾽ οὐδέν τι χαλεποῦ πράγ-
ματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη, φάναι τὸν Περικλέα,
βουλόμενος γνῶναι τί ἐστι νόμος· πάντες γὰρ οὗτοι
νόμοι εἰσίν, οὓς τὸ πλῆθος συνελθὸν καὶ δοκιμάσαν
ἔγραψε, φράζον ἅ τε δεῖ ποιεῖν καὶ ἃ μή. Πότερον δὲ
τἀγαθὰ νομίσαν δεῖν ποιεῖν ἢ τὰ κακά; Τἀγαθὰ νὴ Δία,
43 φάναι, ὦ μειράκιον, τὰ δὲ κακὰ οὔ. Ἐὰν δὲ μὴ τὸ
πλῆθος, ἀλλ᾽ ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλίγοι συν-
ελθόντες γράψωσιν ὅ τι χρὴ ποιεῖν, ταῦτα τί ἐστι;
Πάντα, φάναι, ὅσα ἂν τὸ κρατοῦν τῆς πόλεως βουλευσά-
μενον ἃ χρὴ ποιεῖν γράψῃ, νόμος καλεῖται. Κἂν τύραννος
οὖν κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις ἃ χρὴ ποιεῖν,
καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων, φάναι,
44 γράφει, καὶ ταῦτα νόμος καλεῖται. Βία δέ, φάναι, καὶ
ἀνομία τί ἐστιν, ὦ Περίκλεις; ἆρ᾽ οὐχ ὅταν ὁ κρείττων
τὸν ἥττω μὴ πείσας ἀλλὰ βιασάμενος ἀναγκάσῃ ποιεῖν
ὅ τι ἂν αὐτῷ δοκῇ; Ἔμοιγε δοκεῖ, φάναι τὸν Περικλέα.
Καὶ ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολίτας ἀναγ-
κάζει ποιεῖν γράφων, ἀνομία ἐστί; Δοκεῖ μοι, φάναι
τὸν Περικλέα· ἀνατίθεμαι γὰρ τὸ ὅσα τύραννος μὴ πεί-
45 σας γράφει, νόμον εἶναι. Ὅσα δὲ οἱ ὀλίγοι τοὺς πολλοὺς
μὴ πείσαντες ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν
φῶμεν ἢ μὴ φῶμεν εἶναι; Πάντα μοι δοκεῖ, φάναι τὸν
Περικλέα, ὅσα τις μὴ πείσας ἀναγκάζει τινὰ ποιεῖν,
εἴτε γράφων εἴτε μή, βία μᾶλλον ἢ νόμος εἶναι. Καὶ
ὅσα ἄρα τὸ πᾶν πλῆθος, κρατοῦν τῶν τὰ χρήματα ἐχόν-
των, γράφει μὴ πεῖσαν, βία μᾶλλον ἢ νόμος ἂν εἴη;
46 Μάλα τοι, φάναι τὸν Περικλέα, ὦ Ἀλκιβιάδη, καὶ ἡμεῖς
τηλικοῦτοι ὄντες δεινοὶ τὰ τοιαῦτα ἦμεν. τοιαῦτα γὰρ
καὶ ἐμελετῶμεν καὶ ἐσοφιζόμεθα, οἷάπερ καὶ σὺ νῦν
ἐμοὶ δοκεῖς μελετᾶν. τὸν δὲ Ἀλκιβιάδην φάναι, Εἴθε

σοι, ὦ Περίκλεις, τότε συνεγενόμην ὅτε δεινότατος σαυτοῦ ταῦτα ἦσθα. ἐπεὶ τοίνυν τάχιστα τῶν πολιτευομένων 47
ὑπέλαβον κρείττονες εἶναι, Σωκράτει μὲν οὐκέτι προσῇσαν· οὔτε γὰρ αὐτοῖς ἄλλως ἤρεσκεν, εἴ τε προσέλθοιεν, ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ δὲ τῆς πόλεως ἔπραττον, ὧνπερ ἕνεκεν καὶ Σωκράτει προσῆλθον.
ἀλλὰ Κρίτων τε Σωκράτους ἦν ὁμιλητὴς καὶ Χαιρεφῶν 48
καὶ Χαιρεκράτης καὶ Ἑρμογένης καὶ Σιμμίας καὶ Κέβης καὶ Φαιδώνδας καὶ ἄλλοι οἳ ἐκείνῳ συνῆσαν, οὐχ ἵνα δημηγορικοὶ ἢ δικανικοὶ γένοιντο, ἀλλ' ἵνα καλοί τε κἀγαθοὶ γενόμενοι καὶ οἴκῳ καὶ οἰκέταις καὶ οἰκείοις καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιντο καλῶς χρῆσθαι. καὶ τούτων οὐδεὶς οὔτε νεώτερος οὔτε πρεσβύτερος ὢν οὔτ' ἐποίησε κακὸν οὐδέν, οὔτ' αἰτίαν ἔσχεν.

*The charge that Socrates taught contempt for parents and friends was a mere perversion of words of his, which he used to enforce the supreme value of mind, and its superiority to that which is only material and unreasoning.*

Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας 49
προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ κατὰ νόμον ἐξεῖναι παρανοίας ἑλόντι καὶ τὸν πατέρα δῆσαι, τεκμηρίῳ τούτῳ χρώμενος, ὡς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἴη δεδέσθαι. Σωκράτης δὲ τὸν μὲν ἀμαθίας 50
ἕνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν ᾤετο δεδέσθαι ὑπὸ τῶν ἐπισταμένων ἃ μὴ αὐτὸς ἐπίσταται· καὶ τῶν τοιούτων ἕνεκα πολλάκις ἐσκόπει τί διαφέρει μανίας ἀμαθία· καὶ τοὺς μὲν μαινομένους ᾤετο συμφερόντως ἂν δεδέσθαι καὶ ἑαυτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα δικαίως ἂν μανθάνειν παρὰ τῶν

51 ἐπισταμένων. ἀλλὰ Σωκράτης γε, ἔφη ὁ κατήγορος, οὐ
μόνον τοὺς πατέρας ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς
ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς ἑαυτῷ συνοῦσι, λέγων
ὡς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομένους οἱ συγ-
γενεῖς ὠφελοῦσιν, ἀλλὰ τοὺς μὲν οἱ ἰατροί, τοὺς δὲ οἱ
52 συνδικεῖν ἐπιστάμενοι. ἔφη δὲ καὶ περὶ τῶν φίλων
αὐτὸν λέγειν ὡς οὐδὲν ὄφελος εὔνους εἶναι, εἰ μὴ καὶ
ὠφελεῖν δυνήσονται· μόνους δὲ φάσκειν αὐτὸν ἀξίους
εἶναι τιμῆς τοὺς εἰδότας τὰ δέοντα καὶ ἑρμηνεῦσαι δυνα-
μένους. ἀναπείθοντα οὖν τοὺς νέους αὐτὸν ὡς αὐτὸς εἴη
σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοὺς
οὕτω διατιθέναι τοὺς ἑαυτῷ συνόντας, ὥστε μηδαμοῦ παρ'
53 αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. ἐγὼ δ' αὐτὸν
οἶδα μὲν καὶ περὶ πατέρων τε καὶ τῶν ἄλλων συγγενῶν
καὶ περὶ φίλων ταῦτα λέγοντα· καὶ πρὸς τούτοις γε δὴ
ὅτι τῆς ψυχῆς ἐξελθούσης, ἐν ᾗ μόνῃ γίγνεται φρόνησις,
τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενεγ-
54 κόντες ἀφανίζουσιν. ἔλεγε δ' ὅτι καὶ ζῶν ἕκαστος
ἑαυτοῦ, ὃ πάντων μάλιστα φιλεῖ, τοῦ σώματος ὅ τι ἂν
ἀχρεῖον ᾖ καὶ ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλῳ
παρέχει. αὐτοί τέ γε αὐτῶν ὄνυχάς τε καὶ τρίχας καὶ
τύλους ἀφαιροῦσι, καὶ τοῖς ἰατροῖς παρέχουσι μετὰ
πόνων τε καὶ ἀλγηδόνων καὶ ἀποτέμνειν καὶ ἀποκάειν,
καὶ τούτου χάριν οἴονται δεῖν αὐτοῖς καὶ μισθὸν τίνειν·
καὶ τὸ σίαλον ἐκ τοῦ στόματος ἀποπτύουσιν ὡς δύνανται
πορρωτάτω, διότι ὠφελεῖ μὲν οὐδὲν αὐτοὺς ἐνόν, βλάπτει
55 δὲ πολὺ μᾶλλον. ταῦτ' οὖν ἔλεγεν, οὐ τὸν μὲν πατέρα
ζῶντα κατορύττειν διδάσκων, ἑαυτὸν δὲ κατατέμνειν, ἀλλ'
ἐπιδεικνύων ὅτι τὸ ἄφρον ἄτιμόν ἐστι, παρεκάλει ἐπι-
μελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον,
ὅπως, ἐάν τε ὑπὸ πατρὸς ἐάν τε ὑπὸ ἀδελφοῦ ἐάν τε ὑπ'

ἄλλου τινὸς βούληται τιμᾶσθαι, μὴ τῷ οἰκεῖος εἶναι πιστεύων ἀμελῇ, ἀλλὰ πειρᾶται ὑφ' ὧν ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

*In like manner when he praised action, he praised only action which is useful, and when he praised the magistrates who punished, it was only as they punished evildoers: and in his own person he showed an example of kindliness and liberality.*

Ἔφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιη- 56
τῶν ἐκλεγόμενον τὰ πονηρότατα, καὶ τούτοις μαρτυρίοις χρώμενον, διδάσκειν τοὺς συνόντας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τὸ

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος,

τοῦτο δὴ λέγειν αὐτόν, ὡς ὁ ποιητὴς κελεύει μηδενὸς ἔργου μήτ' ἀδίκου μήτ' αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ
ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. Σωκράτης δ' ἐπεὶ διομο- 57
λογήσαιτο τὸ μὲν ἐργάτην εἶναι ὠφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἀργὸν βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δ' ἀργεῖν κακόν, τοὺς μὲν ἀγαθόν τι ποιοῦντας ἐργάζεσθαί τε ἔφη καὶ ἐργάτας ἀγαθοὺς εἶναι, τοὺς δὲ κυβεύοντας ἤ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιοῦντας, ἀργοὺς ἀπεκάλει. ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.

τὸ δὲ Ὁμήρου ἔφη ὁ κατήγορος πολλάκις αὐτὸν λέγειν, 58
ὅτι Ὀδυσσεὺς

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

δαιμόνι', οὔ σε ἔοικε κακὸν ὣς δειδίσσεσθαι,
ἀλλ' αὐτός τε κάθησο καὶ ἄλλους ἵδρυε λαούς.
ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
τὸν σκήπτρῳ ἐλάσασκεν ὁμοκλήσασκέ τε μύθῳ·
δαιμόνι', ἀτρέμας ἧσο, καὶ ἄλλων μῦθον ἄκουε,
οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄναλκις,
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ,

ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὡς ὁ ποιητὴς ἐπαινοίη
59 παίεσθαι τοὺς δημότας καὶ πένητας. Σωκράτης δ' οὐ ταῦτ' ἔλεγεν, καὶ γὰρ ἑαυτὸν οὕτω γ' ἂν ᾤετο δεῖν παίεσθαι, ἀλλ' ἔφη δεῖν τοὺς μήτε λόγῳ μήτ' ἔργῳ ὠφελίμους ὄντας, καὶ μήτε στρατεύματι μήτε πόλει μήτε αὐτῷ τῷ δήμῳ, εἴ τι δέοι, βοηθεῖν ἱκανούς, ἄλλως τ' ἐὰν πρὸς τούτῳ καὶ θρασεῖς ὦσι, πάντα τρόπον κωλύεσθαι, κἂν πάνυ πλούσιοι
60 τυγχάνωσιν ὄντες. ἀλλὰ Σωκράτης γε τἀναντία τούτων φανερὸς ἦν καὶ δημοτικὸς καὶ φιλάνθρωπος ὤν. ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀστοὺς καὶ ξένους λαβών, οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ· ὧν τινες μικρὰ μέρη παρ' ἐκείνου προῖκα λαβόντες, πολλοῦ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἦσαν ὥσπερ ἐκεῖνος δημοτικοί. τοῖς γὰρ μὴ ἔχουσι χρήματα διδόναι οὐκ ἤθελον διαλέγεσθαι.
61 ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμον τῇ πόλει παρεῖχε, πολλῷ μᾶλλον ἢ Λίχας τῇ Λακεδαιμονίων, ὃς ὀνομαστὸς ἐπὶ τούτῳ γέγονε. Λίχας μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦντας ἐν Λακεδαίμονι ξένους ἐδείπνιζε, Σωκράτης δὲ διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανῶν, τὰ μέγιστα πάντας τοὺς βουλομένους ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

*Negatively then, he neither committed nor incited to any known offence against the law; and affirmatively, he devoted his life to the promotion of all good, and deserved therefore reward and not punishment.*

Ἐμοὶ μὲν δὴ Σωκράτης τοιοῦτος ὢν ἐδόκει τιμῆς 62
ἄξιος εἶναι τῇ πόλει, μᾶλλον ἢ θανάτου. καὶ κατὰ τοὺς
νόμους δὲ σκοπῶν ἄν τις τοῦθ' εὕροι. κατὰ γὰρ τοὺς
νόμους, ἐάν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν
ἢ βαλλαντιοτομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ
ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἡ ζημία· ὧν ἐκεῖνος
πάντων ἀνθρώπων πλεῖστον ἀπεῖχεν. ἀλλὰ μὴν τῇ 63
πόλει γε οὔτε πολέμου κακῶς συμβάντος οὔτε στάσεως
οὔτε προδοσίας οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος
ἐγένετο· οὐδὲ μὴν ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε
ἀγαθῶν ἀπεστέρησεν οὔτε κακοῖς περιέβαλεν, ἀλλ' οὐδ'
αἰτίαν τῶν εἰρημένων οὐδενὸς πώποτ' ἔσχε. πῶς οὖν ἂν 64
ἔνοχος εἴη τῇ γραφῇ; ὃς ἀντὶ μὲν τοῦ μὴ νομίζειν θεούς,
ὡς ἐν τῇ γραφῇ ἐγέγραπτο, φανερὸς ἦν θεραπεύων τοὺς
θεοὺς μάλιστα πάντων ἀνθρώπων, ἀντὶ δὲ τοῦ διαφθεί-
ρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ᾐτιᾶτο, φανερὸς
ἦν τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων
μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης
ἀρετῆς, ᾗ πόλεις τε καὶ οἶκοι εὖ οἰκοῦσι, προτρέπων ἐπι-
θυμεῖν· ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιος ἦν
τιμῆς τῇ πόλει;

# CHAPTER III.

*Returning to the charge of impiety, Xenophon shows his obedience to the God of Delphi, and to the duties of religion.*

1 Ὡς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς συνόντας, τὰ
μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγό-
μενος, τούτων δὴ γράψω ὁπόσα ἂν διαμνημονεύσω. τὰ
μὲν τοίνυν πρὸς τοὺς θεοὺς φανερὸς ἦν καὶ ποιῶν καὶ
λέγων, ᾗπερ ἡ Πυθία ἀποκρίνεται τοῖς ἐρωτῶσι πῶς δεῖ
ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θεραπείας ἢ περὶ
ἄλλου τινὸς τῶν τοιούτων· ἥ τε γὰρ Πυθία νόμῳ πόλεως
ἀναιρεῖ ποιοῦντας εὐσεβῶς ἂν ποιεῖν, Σωκράτης τε οὕτω
καὶ αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρῄνει, τοὺς δὲ ἄλλως
πως ποιοῦντας περιέργους καὶ ματαίους ἐνόμιζεν εἶναι.
2 καὶ ηὔχετο δὲ πρὸς τοὺς θεοὺς ἁπλῶς τἀγαθὰ διδόναι. ὡς
τοὺς θεοὺς κάλλιστα εἰδότας ὁποῖα ἀγαθά ἐστι· τοὺς δ'
εὐχομένους χρυσίον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν
τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὔχεσθαι, ἢ εἰ κυβείαν
ἢ μάχην ἢ ἄλλο τι εὔχοιτο τῶν φανερῶς ἀδήλων ὅπως
3 ἀποβήσοιτο. θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν
ἡγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ
μεγάλα θυόντων. οὔτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν,
εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον·
πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον
ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα· οὔτ' ἂν τοῖς
ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν
μᾶλλον ἦν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρη-
στῶν· ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβε-

*στάτων τιμαῖς μάλιστα χαίρειν. ἐπαινέτης δ' ἦν τοῦ ἔπους τούτου,*

Καδδύναμιν δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσι.

*καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν* Καδδύναμιν *ἔρδειν.*
*εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν,* 4
*ἧττον ἂν ἐπείσθη παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδόν, ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρίαν κατηγόρει, οἵτινες παρὰ τὰ ὑπὸ τῶν θεῶν σημαινόμενα ποιοῦσί τι, φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις ἀδοξίαν. αὐτὸς δὲ πάντα τἀνθρώπινα ὑπερεώρα πρὸς τὴν παρὰ τῶν θεῶν συμβουλίαν.*

*He further shows his frugality and temperance.*

*Διαίτῃ δὲ τήν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα ᾗ* 5
*χρώμενος ἄν τις, εἰ μή τι δαιμόνιον εἴη, θαρραλέως καὶ ἀσφαλῶς διάγοι, καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης. οὕτω γὰρ εὐτελὴς ἦν ὥστ' οὐκ οἶδ' ἂν εἴ τις οὕτως ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν τὰ Σωκράτει ἀρκοῦντα. σίτῳ μὲν γὰρ τοσούτῳ ἐχρῆτο ὅσον ἡδέως ἤσθιε· καὶ ἐπὶ τοῦτο οὕτω παρεσκευασμένος ᾔει, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὄψον αὐτῷ εἶναι· ποτὸν δὲ πᾶν ἡδὺ ἦν*
*αὐτῷ διὰ τὸ μὴ πίνειν, εἰ μὴ διψῴη. εἰ δέ ποτε κλη-* 6
*θεὶς ἐθελήσειεν ἐπὶ δεῖπνον ἐλθεῖν, ὃ τοῖς πλείστοις ἐργωδέστατόν ἐστιν ὥστε φυλάξασθαι, τὸ ὑπὲρ τὸν κόρον ἐμπίμπλασθαι, τοῦτο ῥᾳδίως πάνυ ἐφυλάττετο. τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι τἀναπείθοντα μὴ πεινῶντας ἐσθίειν μηδὲ διψῶντας πίνειν· καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς*

7 καὶ ψυχὰς ταῦτ᾽ ἔφη εἶναι. οἴεσθαι δ᾽ ἔφη ἐπισκώπτων
καὶ τὴν Κίρκην ὗς ποιεῖν τοιούτοις πολλοῖς δειπνίζου-
σαν· τὸν δὲ Ὀδυσσέα Ἑρμοῦ τε ὑποθημοσύνῃ καὶ αὐτὸν
ἐγκρατῆ ὄντα καὶ ἀποσχόμενον τὸ ὑπὲρ τὸν κόρον τῶν
8 τοιούτων ἅπτεσθαι, διὰ ταῦτα οὐ γενέσθαι ὗν. τοιαῦτα
μὲν περὶ τούτων ἔπαιζεν ἅμα σπουδάζων.

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## CHAPTER IV.

*The pious tendency of his teaching is shown by his argument with Aristodemus, in which he proves the divine power and goodness by reference to the wonders of man's bodily and mental frame.*

1 Εἰ δέ τινες Σωκράτην νομίζουσιν, οἷς ἔνιοι γράφουσί
τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι, προτρέψασθαι
μὲν ἀνθρώπους ἐπ᾽ ἀρετὴν κράτιστον γεγονέναι, προ-
αγαγεῖν δ᾽ ἐπ᾽ αὐτὴν οὐχ ἱκανόν, σκεψάμενοι μὴ μόνον
ἃ ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντ᾽ οἰομένους εἰδέ-
ναι ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ ἃ λέγων συνημέρευε τοῖς
συνδιατρίβουσι, δοκιμαζόντων εἰ ἱκανὸς ἦν βελτίους
2 ποιεῖν τοὺς συνόντας. λέξω δὲ πρῶτον ἅ ποτε αὐτοῦ
ἤκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστό-
δημον τὸν μικρὸν ἐπικαλούμενον. καταμαθὼν γὰρ αὐτὸν
οὔτε θύοντα τοῖς θεοῖς οὔτε μαντικῇ χρώμενον, ἀλλὰ
καὶ τῶν ποιούντων ταῦτα καταγελῶντα, Εἰπέ μοι, ἔφη,
ὦ Ἀριστόδημε, ἔστιν οὕστινας ἀνθρώπους τεθαύμακας
3 ἐπὶ σοφίᾳ; Ἔγωγ᾽, ἔφη. καὶ ὅς, Λέξον ἡμῖν, ἔφη, τὰ
ὀνόματα αὐτῶν. Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει Ὅμηρον
ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιπ-

πίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιίᾳ
Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. Πότερά σοι δο- 4
κοῦσιν οἱ ἀπεργαζόμενοι εἴδωλα ἄφρονά τε καὶ ἀκίνητα
ἀξιοθαυμαστότεροι εἶναι, ἢ οἱ ζῷα ἔμφρονά τε καὶ ἐνεργά;
Πολὺ νὴ Δία οἱ ζῷα, εἴπερ γε μὴ τύχῃ τινί, ἀλλ' ἀπὸ
γνώμης ταῦτα γίγνεται. Τῶν δὲ ἀτεκμάρτως ἐχόντων
ὅτου ἕνεκά ἐστι, καὶ τῶν φανερῶς ἐπ' ὠφελείᾳ ὄντων,
πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει
μὲν τὰ ἐπ' ὠφελείᾳ γιγνόμενα γνώμης εἶναι ἔργα. Οὔκουν 5
δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ
προσθεῖναι αὐτοῖς δι' ὧν αἰσθάνονται ἕκαστα, ὀφθαλ-
μοὺς μὲν ὥσθ' ὁρᾶν τὰ ὁρατά, ὦτα δὲ ὥστ' ἀκούειν τὰ
ἀκουστά; ὀσμῶν γε μήν, εἰ μὴ ῥῖνες προσετέθησαν, τί
ἂν ἡμῖν ὄφελος ἦν; τίς δ' ἂν αἴσθησις ἦν γλυκέων καὶ
δριμέων καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ
γλῶττα τούτων γνώμων ἐνειργάσθη; πρὸς δὲ τούτοις οὐ 6
δοκεῖ σοι καὶ τάδε προνοίας ἔργοις ἐοικέναι, τὸ ἐπεὶ
ἀσθενὴς μέν ἐστιν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶσαι,
ἃ ὅταν μὲν αὐτῇ χρῆσθαί τι δέῃ, ἀναπετάννυται, ἐν δὲ
τῷ ὕπνῳ συγκλείεται; ὡς δ' ἂν μηδὲ ἄνεμοι βλάπτωσιν,
ἠθμὸν βλεφαρίδας ἐμφῦσαι· ὀφρύσι τε ἀπογεισῶσαι τὰ
ὑπὲρ τῶν ὀμμάτων, ὡς μηδ' ὁ ἐκ τῆς κεφαλῆς ἱδρὼς
κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνάς,
ἐμπίμπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόν-
τας πᾶσι ζῴοις οἵους τέμνειν εἶναι, τοὺς δὲ γομφίους
οἵους παρὰ τούτων δεξαμένους λεαίνειν· καὶ στόμα μέν,
δι' οὗ ὧν ἐπιθυμεῖ τὰ ζῷα εἰσπέμπεται, πλησίον ὀφθαλ-
μῶν καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα
δυσχερῆ, ἀποστρέψαι τοὺς τούτων ὀχετοὺς καὶ ἀπενεγκεῖν
ᾗ δυνατὸν προσωτάτω ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω
προνοητικῶς πεπραγμένα ἀπορεῖς πότερα τύχης ἢ γνώμης

7 ἔργα ἐστίν; Οὐ μὰ τὸν Δί᾽, ἔφη, ἀλλ᾽ οὕτω γε σκοπου-
μένῳ πάνυ ἔοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ
φιλοζῴου τεχνήμασι. Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα ταῖς
γειναμέναις τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον
μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου;
Ἀμέλει καὶ ταῦτα ἔοικε μηχανήμασί τινος ζῷα εἶναι
βουλευσαμένου.

*And argues further by analogy that as mind though invisible rules all other elements in man, so must there be an invisible ruler of the elements as a whole out of which those existing in man are derived.*

8 Σὺ δὲ σαυτὸν φρόνιμόν τι δοκεῖς ἔχειν; Ἐρώτα γοῦν
καὶ ἀποκρινοῦμαι. Ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἴει φρόνι-
μον εἶναι; καὶ ταῦτ᾽ εἰδὼς ὅτι γῆς τε μικρὸν μέρος ἐν τῷ
σώματι πολλῆς οὔσης ἔχεις, καὶ ὑγροῦ βραχὺ πολλοῦ
ὄντος, καὶ τῶν ἄλλων δήπου μεγάλων ὄντων ἑκάστου
μικρὸν μέρος λαβόντι, τὸ σῶμα συνήρμοσταί σοι· νοῦν
δὲ μόνον ἄρα οὐδαμοῦ ὄντα σε εὐτυχῶς πως δοκεῖς
συναρπάσαι, καὶ τάδε τὰ ὑπερμεγέθη καὶ πλῆθος ἄπειρα
9 δι᾽ ἀφροσύνην τινὰ οὕτως οἴει εὐτάκτως ἔχειν; Μὰ Δί᾽,
οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε γιγνομένων
τοὺς δημιουργούς. Οὐδὲ γὰρ τὴν σαυτοῦ σύγε ψυχὴν ὁρᾷς,
ἣ τοῦ σώματος κυρία ἐστίν· ὥστε κατά γε τοῦτο ἔξεστί
σοι λέγειν ὅτι οὐδὲν γνώμῃ, ἀλλὰ τύχῃ πάντα πράττεις.

*And honour is specially due the gods from man, because of their special beneficence to him in body and mind, and their special revelations to him.*

10 Καὶ ὁ Ἀριστόδημος, Οὔτοι, ἔφη, ἐγώ, ὦ Σώκρατες,
ὑπερορῶ τὸ δαιμόνιον, ἀλλ᾽ ἐκεῖνο μεγαλοπρεπέστερον

ἡγοῦμαι ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. Οὐκοῦν,
ἔφη, ὅσῳ μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, το-
σούτῳ μᾶλλον τιμητέον αὐτό. Εὖ ἴσθι, ἔφη, ὅτι, εἰ 11
νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμε-
λοίην αὐτῶν. Ἔπειτ' οὐκ οἴει φροντίζειν; οἳ πρῶτον
μὲν μόνον τῶν ζῴων ἄνθρωπον ὀρθὸν ἀνέστησαν· ἡ δὲ
ὀρθότης καὶ προορᾶν πλέον ποιεῖ δύνασθαι, καὶ τὰ ὕπερ-
θεν μᾶλλον θεᾶσθαι, καὶ ἧττον καὶ ὄψιν καὶ ἀκοὴν καὶ
στόμα κακοπαθεῖν. ἔπειτα τοῖς μὲν ἄλλοις ἑρπετοῖς
πόδας ἔδωκαν, οἳ τὸ πορεύεσθαι μόνον παρέχουσιν· ἀν-
θρώπῳ δὲ καὶ χεῖρας προσέθεσαν, αἳ τὰ πλεῖστα οἷς
εὐδαιμονέστεροι ἐκείνων ἐσμὲν ἐξεργάζονται. καὶ μὴν 12
γλῶτταν γε πάντων τῶν ζῴων ἐχόντων, μόνην τὴν τῶν
ἀνθρώπων ἐποίησαν οἵαν, ἄλλοτε ἀλλαχῇ ψαύουσαν τοῦ
στόματος, ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν πάντα
ἀλλήλοις ἃ βουλόμεθα. οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ 13
τοῦ σώματος ἐπιμεληθῆναι, ἀλλ' ὅπερ μέγιστόν ἐστι,
καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε. τίνος
γὰρ ἄλλου ζῴου ψυχὴ πρῶτα μὲν θεῶν τῶν τὰ μέγιστα
καὶ κάλλιστα συνταξάντων ᾔσθηται ὅτι εἰσί; τί δὲ φῦλον
ἄλλο ἢ ἄνθρωποι θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς
ἀνθρωπίνης ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος
ἢ ψύχη ἢ θάλπη, ἢ νόσοις ἐπικουρῆσαι, ἢ ῥώμην ἀσκῆ-
σαι, ἢ πρὸς μάθησιν ἐκπονῆσαι, ἢ ὅσα ἂν ἀκούσῃ ἢ ἴδῃ
ἢ μάθῃ ἱκανωτέρα ἐστὶ διαμεμνῆσθαι; οὐ γὰρ πάνυ σοι 14
κατάδηλον ὅτι παρὰ τἆλλα ζῷα ὥσπερ θεοὶ ἄνθρωποι
βιοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατι-
στεύοντες; οὔτε γὰρ βοὸς ἂν ἔχων σῶμα, ἀνθρώπου δὲ
γνώμην, ἐδύνατ' ἂν πράττειν ἃ ἐβούλετο, οὔθ' ὅσα χεῖρας
ἔχει, ἄφρονα δ' ἐστί, πλέον οὐδὲν ἔχει. σὺ δ' ἀμφοτέρων
τῶν πλείστου ἀξίων τετυχηκώς, οὐκ οἴει σου θεοὺς ἐπι-

μελεῖσθαι; ἀλλ' ὅταν τί ποιήσωσι, νομιεῖς αὐτοὺς σου
15 φροντίζειν; Ὅταν πέμπωσιν, ὥσπερ σοὶ σὺ φῂς πέμπειν
αὐτούς, συμβούλους ὅ τι χρὴ ποιεῖν καὶ μὴ ποιεῖν.
Ὅταν δὲ Ἀθηναίοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς
φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς; οὐδ' ὅταν
τοῖς Ἕλλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ' ὅταν
πᾶσιν ἀνθρώποις, ἀλλὰ μόνον σὲ ἐξαιροῦντες ἐν ἀμελείᾳ
κατατίθενται;

*Finally, Aristodemus is recommended to follow the example of all the wisest of mankind, and do honour to the gods, in simple faith that them that honour the gods, they will honour.*

16 Οἴει δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι
ὡς ἱκανοί εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν,
καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον
οὐδέποτ' ἂν αἰσθέσθαι; οὐχ ὁρᾷς ὅτι τὰ πολυχρονιώτατα
καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσε-
βέστατά ἐστι, καὶ αἱ φρονιμώταται ἡλικίαι θεῶν ἐπι-
17 μελέσταται; ὠγαθέ, ἔφη, κατάμαθε ὅτι καὶ ὁ σὸς νοῦς
ἐνὼν τὸ σὸν σῶμα ὅπως βούλεται μεταχειρίζεται. οἴ-
εσθαι οὖν χρὴ καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ πάντα
ὅπως ἂν αὐτῇ ἡδὺ ᾖ, οὕτω τίθεσθαι, καὶ μὴ τὸ σὸν μὲν
ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ
θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν. μηδὲ
τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν
Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ
θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι.
18 ἢν μέντοι ὥσπερ ἀνθρώπους θεραπεύων γιγνώσκεις τοὺς
ἀντιθεραπεύειν ἐθέλοντας καὶ χαριζόμενος τοὺς ἀντι-
χαριζομένους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς

φρονίμους, οὕτω καὶ τῶν θεῶν πεῖραν λαμβάνῃς θερα-
πεύων, εἴ τί σοι θελήσουσι περὶ τῶν ἀδήλων ἀνθρώποις
συμβουλεύειν, γνώσει τὸ θεῖον ὅτι τοσοῦτον καὶ τοιοῦτόν
ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν καὶ πάντα ἀκούειν καὶ παν-
ταχοῦ παρεῖναι καὶ ἅμα πάντων ἐπιμελεῖσθαι. ἐμοὶ μὲν 19
οὖν ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν
ὁπότε ὑπὸ τῶν ἀνθρώπων ὁρῷντο, ἀπέχεσθαι τῶν ἀνοσίων
τε καὶ ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὁπότε ἐν ἐρημίᾳ
εἶεν, ἐπείπερ ἡγήσαιντο μηδὲν ἄν ποτε ὧν πράττοιεν
θεοὺς διαλαθεῖν.

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## CHAPTER V.

*In like manner is illustrated his teaching in praise of temperance, without which a man cannot possess either soundness of body to serve his country, or soundness of mind and heart, to serve or please his friends.*

Εἰ δὲ δὴ καὶ ἐγκράτεια καλόν τε κἀγαθὸν ἀνδρὶ κτῆμά 1
ἐστιν, ἐπισκεψώμεθα εἴ τι προυβίβαζεν εἰς ταύτην λέγων
τοιάδε· Ὦ ἄνδρες, εἰ πολέμου ἡμῖν γενομένου βουλοίμεθα
ἑλέσθαι ἄνδρα ὑφ' οὗ μάλιστ' ἂν αὐτοὶ μὲν σῳζοίμεθα,
τοὺς δὲ πολεμίους χειροίμεθα, ἆρ' ὅντιν' αἰσθανοίμεθα
ἥττω γαστρὸς ἢ οἴνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου,
τοῦτον ἂν αἱροίμεθα; καὶ πῶς ἂν οἰηθεῖμεν τὸν τοιοῦτον
ἢ ἡμᾶς σώσειν ἢ τοὺς πολεμίους κρατήσειν; εἰ δ' ἐπὶ 2
τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθά τῳ ἐπιτρέψαι ἢ
παῖδας ἄρρενας παιδεῦσαι, ἢ θυγατέρας παρθένους δια-
φυλάξαι, ἢ χρήματα διασῶσαι, ἆρ' ἀξιόπιστον εἰς ταῦθ'
ἡγησόμεθα τὸν ἀκρατῆ; δούλῳ δ' ἀκρατεῖ ἐπιτρέψαι-
μεν ἂν ἢ βοσκήματα ἢ ταμιεῖα ἢ ἔργων ἐπιστασίαν;

διάκονον δὲ καὶ ἀγοραστὴν τοιοῦτον ἐθελήσαιμεν ἂν
3 προῖκα λαβεῖν; ἀλλὰ μὴν εἴ γε μηδὲ δοῦλον ἀκρατῆ
δεξαίμεθ' ἄν, πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοι-
οῦτον γενέσθαι; καὶ γὰρ οὐχ ὥσπερ οἱ πλεονέκται τῶν
ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτί-
ζειν, οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερός, ἑαυτῷ
δ' ὠφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ
πολὺ κακουργότερος, εἴ γε κακουργότατόν ἐστι μὴ μόνον
τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν
4 ψυχήν. ἐν συνουσίᾳ δὲ τίς ἂν ἡσθείη τῷ τοιούτῳ, ὃν
εἰδείη τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα μᾶλλον ἢ τοῖς
φίλοις; ἆρά γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν
ἐγκράτειαν ἀρετῆς εἶναι κρηπῖδα, ταύτην πρώτην ἐν τῇ
5 ψυχῇ κατασκευάσασθαι; τίς γὰρ ἂν ἄνευ ταύτης ἢ μάθοι
τι ἀγαθὸν ἢ μελετήσειεν ἀξιολόγως; ἢ τίς οὐκ ἂν ταῖς
ἡδοναῖς δουλεύων αἰσχρῶς διατεθείη καὶ τὸ σῶμα καὶ τὴν
ψυχήν; ἐμοὶ μὲν δοκεῖ νὴ τὴν Ἥραν ἐλευθέρῳ μὲν ἀνδρὶ
εὐκτὸν εἶναι, μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ
ταῖς τοιαύταις ἡδοναῖς ἱκετευτέον τοὺς θεούς, δεσποτῶν
ἀγαθῶν τυχεῖν· οὕτω γὰρ ἂν μόνως ὁ τοιοῦτος σωθείη.
6 τοιαῦτα δὲ λέγων ἔτι ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς
λόγοις ἑαυτὸν ἐπεδείκνυεν· οὐ γὰρ μόνον τῶν διὰ τοῦ
σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημά-
των, νομίζων τὸν παρὰ τοῦ τυχόντος χρήματα λαμβάνοντα
δεσπότην ἑαυτοῦ καθιστάναι, καὶ δουλεύειν δουλείαν οὐ-
δεμιᾶς ἧττον αἰσχράν.

## CHAPTER VI.

*To Antiphon, who had attempted to represent this temperance of his as mere wretchedness, Socrates replies that indifference to money and the pleasures it purchases, means greater power and purer pleasure than any which self-indulgence can give.*

Ἄξιον δ' αὐτοῦ καὶ ἃ πρὸς Ἀντιφῶντα τὸν σοφιστὴν 1
διελέχθη μὴ παραλιπεῖν. ὁ γὰρ Ἀντιφῶν ποτὲ βουλό-
μενος τοὺς συνουσιαστὰς αὐτοῦ παρελέσθαι, προσελθὼν
τῷ Σωκράτει παρόντων αὐτῶν ἔλεξε τάδε· Ὦ Σώκρατες, 2
ἐγὼ μὲν ᾤμην τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους
χρῆναι γίγνεσθαι· σὺ δέ μοι δοκεῖς τἀναντία τῆς φιλο-
σοφίας ἀπολελαυκέναι. ζῇς γοῦν οὕτως ὡς οὐδ' ἂν εἷς
δοῦλος ὑπὸ δεσπότῃ διαιτώμενος μείνειε· σῖτά τε σιτεῖ
καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ἱμάτιον ἠμφίεσαι οὐ
μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος,
ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. καὶ μὴν χρήματά 3
γε οὐ λαμβάνεις, ἃ καὶ κτωμένους εὐφραίνει καὶ κεκτη-
μένους ἐλευθεριώτερόν τε καὶ ἥδιον ποιεῖ ζῆν. εἰ οὖν
ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθη-
τὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς
συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος
εἶναι. καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε, Δοκεῖς μοι, 4
ὦ Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν ὥστε
πέπεισμαι σὲ μᾶλλον ἀποθανεῖν ἂν ἑλέσθαι ἢ ζῆν ὥσπερ
ἐγώ. ἴθι οὖν ἐπισκεψώμεθα τί χαλεπὸν ᾔσθησαι τοὐμοῦ
βίου. πότερον ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγ- 5
καῖόν ἐστιν ἀπεργάζεσθαι τοῦτο ἐφ' ᾧ ἂν μισθὸν λά-
βωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι

ᾧ ἂν μὴ βούλωμαι; ἢ τὴν δίαιτάν μου φαυλίζεις ὡς
ἧττον μὲν ὑγιεινὰ ἐσθίοντος ἐμοῦ ἢ σοῦ, ἧττον δὲ ἰσχὺν
παρέχοντα; ἢ ὡς χαλεπώτερα πορίσασθαι τἀμὰ διαιτή-
ματα τῶν σῶν, διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα
εἶναι; ἢ ὡς ἡδίω σοι ἃ σὺ παρασκευάζει ὄντα ἢ
ἐμοὶ ἃ ἐγώ; οὐκ οἶσθ' ὅτι ὁ μὲν ἥδιστα ἐσθίων
ἥκιστα ὄψου δεῖται, ὁ δὲ ἥδιστα πίνων ἥκιστα τοῦ μὴ
6 παρόντος ἐπιθυμεῖ ποτοῦ; τά γε μὴν ἱμάτια οἶσθ' ὅτι οἱ
μεταβαλλόμενοι ψύχους καὶ θάλπους ἕνεκα μεταβάλλον-
ται, καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα
τοὺς πόδας κωλύωνται πορεύεσθαι· ἤδη οὖν ποτε ᾔσθου
ἐμὲ ἢ διὰ ψῦχος μᾶλλόν του ἔνδον μένοντα, ἢ διὰ θάλπος
μαχόμενόν τῳ περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ
7 βαδίζοντα ὅποι ἂν βούλωμαι; οὐκ οἶσθ' ὅτι οἱ φύσει
ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἰσχυροτάτων
ἀμελησάντων κρείττους τε γίγνονται πρὸς ἃ ἂν μελετή-
σωσι, καὶ ῥᾷον αὐτὰ φέρουσιν; ἐμὲ δὲ ἄρα οὐκ οἴει τῷ
σώματι ἀεὶ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν πάντα
8 ῥᾷον φέρειν σοῦ μὴ μελετῶντος; τοῦ δὲ μὴ δουλεύειν
γαστρὶ μηδ' ὕπνῳ καὶ λαγνείᾳ οἴει τι ἄλλο αἰτιώτερον
εἶναι ἢ τὸ ἕτερα ἔχειν τούτων ἡδίω, ἃ οὐ μόνον ἐν χρείᾳ
ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφελήσειν
ἀεί; καὶ μὴν τοῦτό γε οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν
εὖ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς
προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ τι
ἂν τυγχάνωσιν ἐργαζόμενοι, ὡς εὖ πράττοντες εὐφραίνον-
9 ται. οἴει οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι
ὅσην ἀπὸ τοῦ ἑαυτόν τε ἡγεῖσθαι βελτίω γίγνεσθαι καὶ
φίλους ἀμείνους κτᾶσθαι; ἐγὼ τοίνυν διατελῶ ταῦτα
νομίζων. ἐὰν δὲ δὴ φίλους ἢ πόλιν ὠφελεῖν δέῃ, ποτέρῳ
πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ ὡς ἐγὼ νῦν ἢ τῷ

ὡς σὺ μακαρίζεις διαιτωμένῳ; στρατεύοιτο δὲ πότερος
ἂν ῥᾷον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν ἢ
ᾧ τὸ παρὸν ἀρκοίη; ἐκπολιορκηθείη δὲ πότερος ἂν θᾶτ-
τον, ὁ τῶν χαλεπωτάτων εὑρεῖν δεόμενος, ἢ ὁ τοῖς ῥᾴστοις
ἐντυγχάνειν ἀρκούντως χρώμενος; ἔοικας, ὦ Ἀντιφῶν, 10
τὴν εὐδαιμονίαν οἰομένῳ τρυφὴν καὶ πολυτέλειαν εἶναι·
ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δεῖσθαι θεῖον εἶναι, τὸ δ'
ὡς ἐλαχίστων ἐγγυτάτω τοῦ θείου, καὶ τὸ μὲν θεῖον
κράτιστον, τὸ δ' ἐγγυτάτω τοῦ θείου ἐγγυτάτω τοῦ κρα-
τίστου.

*And so far from his teaching being worth nothing because he asks no money for it, it is prized by his grateful hearers, while he has an unmixed delight in imparting it.*

Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει 11
εἶπεν, Ὦ Σώκρατες, ἐγώ τοί σε δίκαιον μὲν νομίζω,
σοφὸν δὲ οὐδ' ὁπωστιοῦν· δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο
γιγνώσκειν· οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττει.
καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι ὧν κέκτησαι
νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα
δοίης, ἀλλ' οὐδ' ἔλαττον τῆς ἀξίας λαβών. δῆλον δὴ ὅτι 12
εἰ καὶ τὴν συνουσίαν ᾤου τινὸς ἀξίαν εἶναι, καὶ ταύτης
ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου. δίκαιος
μὲν οὖν ἂν εἴης, ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξίᾳ, σοφὸς
δὲ οὐκ ἄν, μηδενός γε ἄξια ἐπιστάμενος. ὁ δὲ Σωκράτης 13
πρὸς ταῦτα εἶπεν, Ὦ Ἀντιφῶν, παρ' ἡμῖν νομίζεται τὴν
ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλόν, ὁμοίως δὲ αἰσχρὸν
διατίθεσθαι εἶναι. ἐγὼ δ' οὖν καὶ αὐτός, ὦ Ἀντιφῶν, 14
ὥσπερ ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιθι ἥδεται,
οὕτω καὶ ἔτι μᾶλλον ἥδομαι φίλοις ἀγαθοῖς, καὶ ἐάν τι
ἔχω ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι παρ' ὧν ἂν

ἡγῶμαι ὠφελήσεσθαί τι αὐτοὺς εἰς ἀρετήν. καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίττων κοινῇ σὺν τοῖς φίλοις διέρχομαι, κἄν τι ὁρῶμεν ἀγαθόν, ἐκλεγόμεθα, καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις ὠφέλιμοι γιγνώμεθα. ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτός τε μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκἀγαθίαν ἄγειν.

15 Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτὸν πῶς ἄλλους μὲν ἡγοῖτο πολιτικοὺς ποιεῖν, αὐτὸς δὲ οὐ πράττοι τὰ πολιτικά, εἴπερ ἐπίσταιτο· Ποτέρως δ' ἄν, ἔφη, ὦ Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι ἢ εἰ ἐπιμελοίμην τοῦ ὡς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;

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## CHAPTER VII.

*He benefited his pupils also by warning them against all pretended skills, which in small matters are contemptible, and in great ones are dangerous.*

1 Ἐπισκεψώμεθα δὲ εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προύτρεπεν· ἀεὶ γὰρ ἔλεγεν ὡς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίαν ἢ δι' ἧς ἄν τις ἀγαθὸς τοῦτο γένοιτο ὃ καὶ δοκεῖν βούλοιτο. ὅτι δ' ἀληθῆ
2 ἔλεγεν ὧδ' ἐδίδασκεν· Ἐνθυμώμεθα γάρ, ἔφη, εἴ τις μὴ ὢν ἀγαθὸς αὐλητὴς δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον εἴη. ἆρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; καὶ πρῶτον μὲν ὅτι ἐκεῖνοι σκευήν τε καλὴν κέκτηνται καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ τούτῳ ταῦτα ποιητέον· ἔπειτα ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον. ἀλλὰ μὴν

ἔργον γε οὐδαμοῦ ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος
ὢν καὶ οὐ μόνον αὐλητὴς κακός, ἀλλὰ καὶ ἄνθρωπος
ἀλαζών. καίτοι πολλὰ μὲν δαπανῶν, μηδὲν δ' ὠφελού-
μενος, πρὸς δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἐπιπόνως τε
καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται; ὡς δ' αὔτως 3
εἴ τις βούλοιτο στρατηγὸς ἀγαθὸς μὴ ὢν φαίνεσθαι, ἢ
κυβερνήτης, ἐννοῶμεν τί ἂν αὐτῷ συμβαίνοι. ἆρ' οὐκ ἄν,
εἰ μὲν ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς εἶναι ταῦτα πράττειν
μὴ δύναιτο πείθειν, ταύτῃ εἴη λυπηρόν, εἰ δὲ πείσειεν, ἔτι
ἀθλιώτερον; δῆλον γὰρ ὅτι κυβερνᾶν κατασταθεὶς ὁ μὴ
ἐπιστάμενος ἢ στρατηγεῖν, ἀπολέσειεν ἂν οὓς ἥκιστα
βούλοιτο, καὶ αὐτὸς αἰσχρῶς ἂν καὶ κακῶς ἀπαλλάξειεν.
ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ τὸ 4
ἰσχυρὸν μὴ ὄντα δοκεῖν ἀλυσιτελὲς ἀπέφαινε· προστάτ-
τεσθαι γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ δύναμιν, καὶ μὴ
δυναμένους ταῦτα ποιεῖν δοκοῦντας ἱκανοὺς εἶναι, συγ-
γνώμης οὐκ ἂν τυγχάνειν. ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν 5
μὲν οὐδ' εἴ τις ἀργύριον ἢ σκεῦος παρά του πειθοῖ λαβὼν
ἀποστεροίη, πολὺ δὲ μέγιστον ὅστις μηδενὸς ἄξιος ὢν
ἐξηπατήκοι πείθων ὡς ἱκανὸς εἴη τῆς πόλεως ἡγεῖσθαι.
ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν
τοὺς συνόντας τοιάδε διαλεγόμενος.

# BOOK II.

## CHAPTER I.

*In a discussion with Aristippus it is shown that temperance is essential to one who is to be a wise magistrate.*

1 Ἐδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν πρὸς ἐπιθυμίαν βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου καὶ ῥίγους καὶ θάλπους καὶ πόνου. γνοὺς δέ τινα τῶν συνόντων ἀκολαστοτέρως ἔχοντα πρὸς τὰ τοιαῦτα, Εἰπέ μοι, ἔφη, ὦ Ἀρίστιππε, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μέν, ὅπως ἱκανὸς ἔσται ἄρχειν, τὸν δ', ὅπως μηδ' ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἑκάτερον παιδεύοις; βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς ὥσπερ ἀπὸ τῶν στοιχείων; καὶ ὁ Ἀρίστιππος ἔφη, Δοκεῖ γοῦν μοι ἡ τροφὴ ἀρχὴ
2 εἶναι· οὐδὲ γὰρ ζῴη γ' ἄν τις, εἰ μὴ τρέφοιτο. Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἅπτεσθαι, ὅταν ὥρα ἥκῃ, ἀμφοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γάρ, ἔφη. Τὸ οὖν προαιρεῖσθαι τὸ κατεπεῖγον μᾶλλον πράττειν ἢ τῇ γαστρὶ χαρίζεσθαι, πότερον ἂν αὐτῶν ἐθίζοιμεν; Τὸν εἰς τὸ ἄρχειν, ἔφη, νὴ Δία παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως ἄπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν. Οὐκοῦν, ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διψῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον; Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ ὕπνου ἐγκρατῆ εἶναι, ὥστε δύνασθαι καὶ ὀψὲ κοιμηθῆναι καὶ πρῲ ἀναστῆναι καὶ ἀγρυπνῆσαι, εἴ τι δέοι, ποτέρῳ ἂν

προσθεῖμεν; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ, ἔφη, τὸ 3
ἀφροδισίων ἐγκρατῆ εἶναι, ὥστε μὴ διὰ ταῦτα κωλύεσθαι
πράττειν, εἴ τι δέοι; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ,
τὸ μὴ φεύγειν τοὺς πόνους, ἀλλ' ἐθελοντὴν ὑπομένειν,
ποτέρῳ ἂν προσθεῖμεν; Καὶ τοῦτο, ἔφη, τῷ ἄρχειν παι-
δευομένῳ. Τί δέ, τὸ μαθεῖν εἴ τι ἐπιτήδειόν ἐστι μάθημα
πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν προσθεῖναι
μᾶλλον πρέποι; Πολὺ νὴ Δί', ἔφη, τῷ ἄρχειν παιδευο-
μένῳ· καὶ γὰρ τῶν ἄλλων οὐδὲν ὄφελος ἄνευ τῶν τοιού-
των μαθημάτων. Οὐκοῦν ὁ οὕτω πεπαιδευμένος ἧττον 4
ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῷα ἁλί-
σκεσθαι; τούτων γὰρ δήπου τὰ μὲν γαστρὶ δελεαζόμενα,
καὶ μάλα ἔνια δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν
ἀγόμενα πρὸς τὸ δέλεαρ ἁλίσκεται, τὰ δὲ ποτῷ ἐνεδρεύεται.
Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ ἄλλα ὑπὸ λαγνείας,
οἷον οἵ τε ὄρτυγες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας
φωνὴν τῇ ἐπιθυμίᾳ φερόμενοι καὶ ἐξιστάμενοι τοῦ τὰ
δεινὰ ἀναλογίζεσθαι, τοῖς θηράτροις ἐμπίπτουσι; Συνέφη 5
καὶ ταῦτα. Οὐκοῦν δοκεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ
ταὐτὰ πάσχειν τοῖς ἀφρονεστάτοις τῶν θηρίων; Ἔμοιγε
δοκεῖ, ἔφη. Τὸ δὲ εἶναι μὲν τὰς ἀναγκαιοτάτας πλείστας 6
πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τάς τε πολε-
μικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας,
τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρός τε ψύχη καὶ
θάλπη, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; Συνέφη καὶ
τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκεῖν 7
δεῖν καὶ ταῦτα εὐπετῶς φέρειν; Πάνυ μὲν οὖν, ἔφη.
Οὐκοῦν εἰ τοὺς ἐγκρατεῖς τούτων ἁπάντων εἰς τοὺς ἀρ-
χικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς
μηδ' ἀντιποιησομένους τοῦ ἄρχειν τάξομεν; Συνέφη καὶ
τοῦτο.

*Aristippus however evades the argument by pronouncing those to be fools who would wish to act as magistrates.*

Τί οὖν; ἐπειδὴ καὶ τούτων ἑκατέρου τοῦ φύλου τὴν
τάξιν οἶσθα, ἤδη ποτ' ἐπεσκέψω εἰς ποτέραν τῶν τάξεων
8 τούτων σαυτὸν δικαίως ἂν τάττοις; Ἔγωγ', ἔφη ὁ
Ἀρίστιππος, καὶ οὐδαμῶς γε τάττω ἐμαυτὸν εἰς τὴν τῶν
ἄρχειν βουλομένων τάξιν. καὶ γὰρ πάνυ μοι δοκεῖ
ἄφρονος ἀνθρώπου εἶναι, τὸ μεγάλου ἔργου ὄντος τοῦ
ἑαυτῷ τὰ δέοντα παρασκευάζειν μὴ ἀρκεῖν τοῦτο, ἀλλὰ
προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις ὧν δέονται
πορίζειν· καὶ ἑαυτῷ μὲν πολλὰ ὧν βούλεται ἐλλείπειν,
τῆς δὲ πόλεως προεστῶτα, ἐὰν μὴ πάντα ὅσα ἡ πόλις
βούλεται καταπράττῃ, τούτου δίκην ὑπέχειν, τοῦτο πῶς
9 οὐ πολλὴ ἀφροσύνη ἐστί; καὶ γὰρ ἀξιοῦσιν αἱ πόλεις
τοῖς ἄρχουσιν ὥσπερ ἐγὼ τοῖς οἰκέταις χρῆσθαι. ἐγώ
τε γὰρ ἀξιῶ τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτή-
δεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἅπτεσθαι,
αἵ τε πόλεις οἴονται χρῆναι τοὺς ἄρχοντας ἑαυταῖς μὲν
ὡς πλεῖστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων
ἀπέχεσθαι. ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγ-
ματα ἔχειν αὐτούς τε καὶ ἄλλοις παρέχειν οὕτως ἂν
παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαιμι· ἐμαυτόν γε
μέντοι τάττω εἰς τοὺς βουλομένους ᾗ ῥᾷστά τε καὶ
ἥδιστα βιοτεύειν.

*But Socrates shows that selfish indifference to others is not only dangerous, but involves the loss of a higher good.*

10 Καὶ ὁ Σωκράτης ἔφη, Βούλει οὖν καὶ τοῦτο σκεψώ-
μεθα, πότεροι ἥδιον ζῶσιν, οἱ ἄρχοντες ἢ οἱ ἀρχόμενοι;
Πάνυ μὲν οὖν, ἔφη. Πρῶτον μὲν τοίνυν τῶν ἐθνῶν
ὧν ἡμεῖς ἴσμεν ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μὲν ἄρχουσιν,

ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυδοί· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μαιῶται δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ Καρχηδόνιοι μὲν ἄρχουσι, Λίβυες δὲ ἄρχονται. τούτων οὖν ποτέρους ἥδιον οἴει ζῆν; ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτὸς εἶ, πότεροί σοι δοκοῦσιν ἥδιον, οἱ κρατοῦντες ἢ οἱ κρατούμενοι, ζῆν; Ἀλλ' ἐγώ 11 τοι, ἔφη ὁ Ἀρίστιππος, οὐδὲ εἰς τὴν δουλείαν ἐμαυτὸν τάττω, ἀλλ' εἶναί τίς μοι δοκεῖ μέση τούτων ὁδός, ἣν πειρῶμαι βαδίζειν, οὔτε δι' ἀρχῆς οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευθερίας, ἥπερ μάλιστα πρὸς εὐδαιμονίαν ἄγει. Ἀλλ' εἰ μέν, ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' 12 ἀρχῆς οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτω μηδὲ δι' ἀνθρώπων, ἴσως ἄν τι λέγοις· εἰ μέντοι ἐν ἀνθρώποις ὢν μήτε ἄρχειν ἀξιώσεις μήτε ἄρχεσθαι μηδὲ τοὺς ἄρχοντας ἑκὼν θεραπεύσεις, οἶμαί σε ὁρᾶν ὡς ἐπίστανται οἱ κρείττονες τοὺς ἥττονας καὶ κοινῇ καὶ ἰδίᾳ κλάοντας καθίσαντες δούλοις χρῆσθαι. ἢ λανθάνουσί σε οἱ ἄλλων 13 σπειράντων καὶ φυτευσάντων τόν τε σῖτον τέμνοντες καὶ δενδροκοποῦντες καὶ πάντα τρόπον πολιορκοῦντες τοὺς ἥττονας καὶ μὴ θέλοντας θεραπεύειν, ἕως ἂν πείσωσιν ἑλέσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν τοῖς κρείττοσι; καὶ ἰδίᾳ αὖ οἱ ἀνδρεῖοι καὶ δυνατοὶ τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶσθ' ὅτι καταδουλωσάμενοι καρποῦνται; Ἀλλ' ἐγώ τοι, ἔφη, ἵνα μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαυτὸν κατακλείω, ἀλλὰ ξένος πανταχοῦ εἰμί. καὶ ὁ Σωκράτης ἔφη, Τοῦτο μέντοι ἤδη λέγεις 14 δεινὸν πάλαισμα. τοὺς γὰρ ξένους, ἐξ οὗ ὅ τε Σίνις καὶ ὁ Σκείρων καὶ ὁ Προκρούστης ἀπέθανον, οὐδεὶς ἔτι ἀδικεῖ. ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι καὶ νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθούς, καὶ

ταῖς πόλεσιν ἐρύματα περιβάλλονται, καὶ ὅπλα κτῶνται
οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας, καὶ πρὸς τούτοις ἄλλους
ἔξωθεν συμμάχους κατασκευάζονται· καὶ οἱ μὲν ταῦτα
15 πάντα κεκτημένοι ὅμως ἀδικοῦνται· σὺ δὲ οὐδὲν μὲν
τούτων ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἔνθα πλεῖστοι ἀδικοῦνται,
πολὺν χρόνον διατρίβων, εἰς ὁποίαν δ' ἂν πόλιν ἀφίκῃ,
τῶν πολιτῶν πάντων ἥττων ὤν, καὶ τοιοῦτος οἵοις
μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν, ὅμως διὰ τὸ
ξένος εἶναι οὐκ ἂν οἴει ἀδικηθῆναι; ἢ διότι αἱ πόλεις
σοι κηρύττουσιν ἀσφάλειαν καὶ προσιόντι καὶ ἀπιόντι,
θαρρεῖς; ἢ διότι καὶ δοῦλος ἂν οἴει τοιοῦτος εἶναι οἷος
μηδενὶ δεσπότῃ λυσιτελεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον
ἐν οἰκίᾳ ἔχειν πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυ-
16 τελεστάτῃ διαίτῃ χαίροντα; σκεψώμεθα δὲ καὶ τοῦτο,
πῶς οἱ δεσπόται τοῖς τοιούτοις οἰκέταις χρῶνται. ἆρα
οὐ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σωφρονίζουσι;
κλέπτειν δὲ κωλύουσιν ἀποκλείοντες ὅθεν ἄν τι λαβεῖν
ᾖ; τοῦ δὲ δραπετεύειν δεσμοῖς ἀπείργουσι; τὴν ἀργίαν
δὲ πληγαῖς ἐξαναγκάζουσιν; ἢ σὺ πῶς ποιεῖς, ὅταν τῶν
17 οἰκετῶν τινὰ τοιοῦτον ὄντα καταμανθάνῃς; Κολάζω,
ἔφη, πᾶσι κακοῖς, ἕως ἂν δουλεύειν ἀναγκάσω. ἀλλὰ
γάρ, ὦ Σώκρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παι-
δευόμενοι, ἣν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι,
τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε
πεινήσουσι καὶ διψήσουσι καὶ ῥιγώσουσι καὶ ἀγρυπνή-
σουσι καὶ τἆλλα πάντα μοχθήσουσιν ἑκόντες; ἐγὼ μὲν
γὰρ οὐκ οἶδ' ὅ τι διαφέρει τὸ αὐτὸ δέρμα ἑκόντα ἢ
ἄκοντα μαστιγοῦσθαι ἢ ὅλως τὸ αὐτὸ σῶμα πᾶσι τοῖς
τοιούτοις ἑκόντα ἢ ἄκοντα πολιορκεῖσθαι, ἄλλο γε ἢ
ἀφροσύνη πρόσεστι τῷ θέλοντι τὰ λυπηρὰ ὑπομένειν.
18 Τί δέ, ὦ Ἀρίστιππε, ὁ Σωκράτης ἔφη, οὐ δοκεῖ σοι τῶν

τοιούτων διαφέρειν τὰ ἑκούσια τῶν ἀκουσίων, ᾗ ὁ μὲν
ἑκὼν πεινῶν φάγοι ἂν ὁπότε βούλοιτο, καὶ ὁ ἑκὼν διψῶν
πίοι, καὶ τἆλλα ὡσαύτως, τῷ δ' ἐξ ἀνάγκης ταῦτα πά-
σχοντι οὐκ ἔξεστιν ὁπόταν βούληται παύεσθαι; ἔπειτα
ὁ μὲν ἑκουσίως ταλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν
εὐφραίνεται, οἷον οἱ τὰ θηρία θηρῶντες ἐλπίδι τοῦ 19
λήψεσθαι ἡδέως μοχθοῦσι. καὶ τὰ μὲν τοιαῦτα ἆθλα τῶν
πόνων μικροῦ τινος ἄξιά ἐστι· τοὺς δὲ πονοῦντας ἵνα
φίλους ἀγαθοὺς κτήσωνται, ἢ ὅπως ἐχθροὺς χειρώσονται,
ἢ ἵνα δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς
ψυχαῖς καὶ τὸν ἑαυτῶν οἶκον καλῶς οἰκῶσι καὶ τοὺς
φίλους εὖ ποιῶσι καὶ τὴν πατρίδα εὐεργετῶσι, πῶς οὐκ
οἴεσθαι χρὴ τούτους καὶ πονεῖν ἡδέως εἰς τὰ τοιαῦτα
καὶ ζῆν εὐφραινομένους, ἀγαμένους μὲν ἑαυτούς, ἐπαι-
νουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων;

*This Socrates illustrates from the poets, and from the tale of the choice of Hercules.*

Ἔτι δὲ αἱ μὲν ῥᾳδιουργίαι καὶ ἐκ τοῦ παραχρῆμα 20
ἡδοναὶ οὔτε σώματι εὐεξίαν ἱκαναί εἰσιν ἐνεργάζεσθαι,
ὥς φασιν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιό-
λογον οὐδεμίαν ἐμποιοῦσιν, αἱ δὲ διὰ καρτερίας ἐπιμέ-
λειαι τῶν καλῶν τε κἀγαθῶν ἔργων ἐξικνεῖσθαι ποιοῦ-
σιν, ὥς φασιν οἱ ἀγαθοὶ ἄνδρες. λέγει δέ που καὶ
Ἡσίοδος,

Τὴν μὲν γὰρ κακότητα καὶ ἰλαδὸν ἔστιν ἑλέσθαι
ῥηιδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.
τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν
καὶ τρηχὺς τὸ πρῶτον· ἐπὴν δ' εἰς ἄκρον ἵκηαι,
ῥηιδίη δὴ ἔπειτα πέλει, χαλεπή περ ἐοῦσα.

μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τἀγάθ' οἱ θεοί.

καὶ ἐν ἄλλῳ δὲ [τόπῳ] φησίν,

Ὦ πονηρέ, μὴ τὰ μαλακὰ μῶσο, μὴ τὰ σκλήρ' ἔχῃς.

21 καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ περὶ
Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡσαύ-
τως περὶ τῆς ἀρετῆς ἀποφαίνεται, ὧδέ πως λέγων, ὅσα
ἐγὼ μέμνημαι. φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παίδων εἰς
ἥβην ὡρμᾶτο, ἐν ᾗ οἱ νέοι ἤδη αὐτοκράτορες γιγνόμενοι
δηλοῦσιν εἴτε τὴν δι' ἀρετῆς ὁδὸν τρέψονται ἐπὶ τὸν
βίον εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆ-
22 σθαι, ἀποροῦντα ποτέραν τῶν ὁδῶν τράπηται· καὶ φανῆ-
ναι αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἑτέ-
ραν εὐπρεπῆ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμημένην
τὸ μὲν χρῶμα καθαρότητι, τὰ δὲ ὄμματα αἰδοῖ, τὸ δὲ
σχῆμα σωφροσύνῃ, ἐσθῆτι δὲ λευκῇ, τὴν δ' ἑτέραν
τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἁπαλότητα,
κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα ὥστε λευκοτέραν τε
καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ
σχῆμα ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ
ὄμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δὲ ἐξ ἧς ἂν μάλιστα
ἡ ὥρα διαλάμποι· κατασκοπεῖσθαι δὲ θαμὰ ἑαυτήν, ἐπι-
σκοπεῖν δὲ καὶ εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ
23 καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν. ὡς δ' ἐγένοντο
πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν
ἰέναι τὸν αὐτὸν τρόπον, τὴν δ' ἑτέραν φθάσαι βουλομένην
προσδραμεῖν τῷ Ἡρακλεῖ καὶ εἰπεῖν, Ὁρῶ σε, ὦ Ἡρά-
κλεις, ἀποροῦντα ποίαν ὁδὸν ἐπὶ τὸν βίον τράπῃ. ἐὰν
οὖν ἐμὲ φίλην ποιησάμενος, τὴν ἡδίστην τε καὶ ῥᾴστην ὁδὸν
ἄξω σε, καὶ τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσει,
24 τῶν δὲ χαλεπῶν ἄπειρος διαβιώσει. πρῶτον μὲν γὰρ

οὐ πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπού-
μενος διοίσει τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτὸν εὕροις,
ἢ τί ἂν ἰδὼν ἢ ἀκούσας τερφθείης, ἢ τίνων ἂν ὀσφραινό-
μενος ἢ ἁπτόμενος ἡσθείης, καὶ πῶς ἂν μαλακώτατα κα-
θεύδοις, καὶ πῶς ἂν ἀπονώτατα τούτων πάντων τυγχάνοις.
ἐὰν δέ ποτε γένηταί τις ὑποψία σπάνεως ἀφ᾽ ὧν ἔσται 25
ταῦτα, οὐ φόβος μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ
ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα πορίζε-
σθαι, ἀλλ᾽ οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρήσει,
οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατὸν ᾖ τι κερδᾶναι. παν-
ταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ συνοῦσιν ἐξουσίαν
ἐγὼ παρέχω. καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, Ὦ γύναι, 26
ἔφη, ὄνομα δέ σοι τί ἐστιν; ἡ δέ, Οἱ μὲν ἐμοὶ φίλοι,
ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντές με ὑπο-
κοριζόμενοι ὀνομάζουσι Κακίαν. καὶ ἐν τούτῳ ἡ ἑτέρα 27
γυνὴ προσελθοῦσα εἶπε, Καὶ ἐγὼ ἥκω πρὸς σέ, ὦ Ἡρά-
κλεις, εἰδυῖα τοὺς γεννήσαντάς σε καὶ τὴν φύσιν τὴν
σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα, ἐξ ὧν ἐλπίζω, εἰ τὴν
πρὸς ἐμὲ ὁδὸν τράποιο, σφόδρ᾽ ἄν σε τῶν καλῶν καὶ
σεμνῶν ἀγαθὸν ἐργάτην γενέσθαι, καὶ ἐμὲ ἔτι πολὺ
ἐντιμοτέραν καὶ ἐπ᾽ ἀγαθοῖς διαπρεπεστέραν φανῆναι.
οὐκ ἐξαπατήσω δέ σε προοιμίοις ἡδονῆς, ἀλλ᾽ ᾗπερ οἱ
θεοὶ διέθεσαν τὰ ὄντα διηγήσομαι μετ᾽ ἀληθείας. τῶν 28
γὰρ ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου καὶ
ἐπιμελείας οἱ θεοὶ διδόασιν ἀνθρώποις, ἀλλ᾽ εἴτε τοὺς
θεοὺς ἵλεως εἶναί σοι βούλει, θεραπευτέον τοὺς θεούς,
εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργε-
τητέον, εἴτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν
πόλιν ὠφελητέον, εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς
ἐπ᾽ ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν,
εἴτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν

θεραπευτέον, εἴτε ἀπὸ βοσκημάτων οἴει δεῖν πλουτί-
ζεσθαι, τῶν βοσκημάτων ἐπιμελητέον, εἴτε διὰ πολέμου
ὁρμᾷς αὔξεσθαι καὶ βούλει δύνασθαι τούς τε φίλους
ἐλευθεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμικὰς
τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ
ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι
βούλει δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ
29 σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἱδρῶτι. καὶ ἡ
Κακία ὑπολαβοῦσα εἶπεν, ὥς φησι Πρόδικος, Ἐννοεῖς,
ὦ Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐ-
φροσύνας ἡ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥᾳδίαν καὶ
30 βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. καὶ ἡ Ἀρετὴ
εἶπεν, Ὦ τλῆμον, τί δὲ σὺ ἀγαθὸν ἔχεις ἢ τί ἡδὺ οἶσθα
μηδὲν τούτων ἕνεκα πράττειν ἐθέλουσα; ἥτις οὐδὲ τὴν
τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι
πάντων ἐμπίμπλασαι, πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν
δὲ διψῆν πίνουσα, ἵνα μὲν ἡδέως φάγῃς, ὀψοποιίας
μηχανωμένη, ἵνα δὲ ἡδέως πίῃς, οἴνους τε πολυτελεῖς
παρασκευάζει καὶ τοῦ θέρους χιόνα περιθέουσα ζητεῖς,
ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλα-
κάς, ἀλλὰ καὶ τὰς κλίνας καὶ τὰ ὑπόβαθρα ταῖς κλίναις
παρασκευάζει· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν
ἔχειν ὅ τι ποιῇς ὕπνου ἐπιθυμεῖς. οὕτω γὰρ παιδεύεις
τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δ'
31 ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα. ἀθάνατος δὲ
οὖσα ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν
ἀτιμάζει· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου
σεαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεάματος
ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέα-
σαι. τίς δ' ἄν σοι λεγούσῃ τι πιστεύσειε; τίς δ' ἂν
δεομένῃ τινὸς ἐπαρκέσειεν; ἢ τίς ἂν εὖ φρονῶν τοῦ σοῦ

θιάσου τολμήσειεν εἶναι; οἱ νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι. ἐγὼ δὲ σύνειμι μὲν 32 θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτ᾿ ἀνθρώπειον χωρὶς ἐμοῦ γίγνεται. τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρ᾿ ἀνθρώποις οἷς προσήκει, ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἴκων δεσπόταις, εὐμενὴς δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός. ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα 33 μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γὰρ ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. ὕπνος δ᾿ αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις, καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον μεθιᾶσι τὰ δέοντα πράττειν. καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται, καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὖ δὲ τὰς παρούσας ἥδονται πράττοντες, δι᾿ ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν. ὅταν δ᾿ ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ὑμνούμενοι θάλλουσι. τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι. οὕτω πως διώκει Πρόδικος τὴν ὑπ᾿ Ἀρετῆς Ἡρα- 34 κλέους παίδευσιν· ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειοτέροις ῥήμασιν ἢ ἐγὼ νῦν. σοὶ δ᾿ οὖν ἄξιον, ὦ

Ἀρίστιππε, τούτων ἐνθυμουμένῳ πειρᾶσθαί τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.

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## CHAPTER II.

*In a conversation with his son Lamprocles, who is at variance with his mother, Socrates points out the evils of ingratitude, and the peculiar claims which a mother's devotion and care give her upon her children.*

1 Αἰσθόμενος δέ ποτε Λαμπροκλέα τὸν πρεσβύτατον
υἱὸν αὐτοῦ πρὸς τὴν μητέρα χαλεπαίνοντα, Εἰπέ μοι,
ἔφη, ὦ παῖ, οἶσθά τινας ἀνθρώπους ἀχαρίστους καλου-
μένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας
οὖν τοὺς τί ποιοῦντας τοὔνομα τοῦτ᾽ ἀποκαλοῦσιν;
Ἔγωγ᾽, ἔφη· τοὺς γὰρ εὖ παθόντας, ὅταν δυνάμε-
νοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦ-
σιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι
2 τοὺς ἀχαρίστους; Ἔμοιγε, ἔφη. Ἤδη δέ ποτ᾽ ἐσκέψω
εἰ ἄρα, ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους
ἄδικον εἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, οὕτω καὶ
τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἄδικόν ἐστι, πρὸς δὲ
τοὺς πολεμίους δίκαιον; Καὶ μάλα, ἔφη· καὶ δοκεῖ μοι,
ὑφ᾽ οὗ ἄν τις εὖ παθὼν εἴτε φίλου εἴτε πολεμίου μὴ
3 πειρᾶται χάριν ἀποδιδόναι, ἄδικος εἶναι. Οὐκοῦν, εἴ γ᾽
οὕτως ἔχει τοῦτο, εἰλικρινής τις ἂν εἴη ἀδικία ἡ ἀχαρισ-
τια; συνωμολόγει. Οὐκοῦν ὅσῳ ἄν τις μείζω ἀγαθὰ
παθὼν μὴ ἀποδιδῷ χάριν, τοσούτῳ ἀδικώτερος ἂν εἴη;
συνέφη καὶ τοῦτο. Τίνας οὖν, ἔφη, ὑπὸ τίνων εὕροιμεν
ἂν μείζω εὐηργετημένους ἢ παῖδας ὑπὸ γονέων; οὓς οἱ
γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι, τοσαῦτα δὲ καλὰ
ἰδεῖν καὶ τοσούτων ἀγαθῶν μετασχεῖν ὅσα οἱ θεοὶ παρ-

ἔχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν δοκεῖ παντὸς
ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ πάντων μά-
λιστα φεύγομεν καὶ αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδική- 4
μασι ζημίαν θάνατον πεποιήκασιν, ὡς οὐκ ἂν μείζονος
κακοῦ φόβῳ τὴν ἀδικίαν παύσαντες. καὶ ὁ μέν γε ἀνὴρ 5
τοῖς μέλλουσιν ἔσεσθαι παισὶ προπαρασκευάζει πάντα
ὅσα ἂν οἴηται συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα
ὡς ἂν δύνηται πλεῖστα· ἡ δὲ γυνὴ σὺν πολλῷ πόνῳ
τεκοῦσα τρέφει τε καὶ ἐπιμελεῖται, οὔτε προπεπονθυῖα
οὐδὲν ἀγαθόν, οὔτε γιγνῶσκον τὸ βρέφος ὑφ᾽ ὅτου εὖ
πάσχει, οὐδὲ σημαίνειν δυνάμενον ὅτου δεῖται, ἀλλ᾽
αὐτὴ στοχαζομένη τά τε συμφέροντα καὶ τὰ κεχαρισμένα
πειρᾶται ἐκπληροῦν, καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας
καὶ νυκτὸς ὑπομένουσα πονεῖν, οὐκ εἰδυῖα τίνα τούτων
χάριν ἀπολήψεται. καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ 6
καὶ ἐπειδὰν δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μανθάνειν τι,
ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον
διδάσκουσιν, ἃ δ᾽ ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι
διδάξαι, πέμπουσι πρὸς τοῦτον δαπανῶντες, καὶ ἐπιμε-
λοῦνται πάντα ποιοῦντες ὅπως οἱ παῖδες αὐτοῖς γένωνται
ὡς δυνατὸν βέλτιστοι.

*Her bitterness of speech is no proof of unkindly feeling: and in any case patience and concession are necessary in all relations of life, and especially towards parents.*

Πρὸς ταῦτα ὁ νεανίσκος εἶπεν, Ἀλλά τοι εἰ καὶ 7
πάντα ταῦτα πεποίηκε καὶ ἄλλα τούτων πολλαπλάσια,
οὐδεὶς ἂν δύναιτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα.
καὶ ὁ Σωκράτης, Πότερα δέ, ἔφη, οἴει θηρίου ἀγριό-
τητα δυσφορωτέραν εἶναι ἢ μητρός; Ἐγὼ μὲν οἶμαι,
ἔφη, μητρὸς τῆς γε τοιαύτης. Ἤδη πώποτε οὖν ἢ
δακοῦσα κακόν τί σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ

8 θηρίων ἤδη πολλοὶ ἔπαθον; Ἀλλὰ νὴ Δί', ἔφη, λέγει ἃ
οὐκ ἄν τις ἐπὶ τῷ βίῳ παντὶ βούλοιτο ἀκοῦσαι. Σὺ δὲ
πόσα, ἔφη ὁ Σωκράτης, οἴει ταύτῃ δυσάνεκτα καὶ τῇ φωνῇ
καὶ τοῖς ἔργοις ἐκ παιδίου δυσκολαίνων καὶ ἡμέρας καὶ
νυκτὸς πράγματα παρασχεῖν, πόσα δὲ λυπῆσαι κάμνων;
Ἀλλ' οὐδεπώποτε αὐτήν, ἔφη, οὔτ' εἶπα οὔτ' ἐποίησα
9 οὐδὲν ἐφ' ᾧ ᾐσχύνθη. Τί δ'; οἴει, ἔφη, χαλεπώτερον
εἶναί σοι ἀκούειν ὧν αὕτη λέγει ἢ τοῖς ὑποκριταῖς, ὅταν
ἐν ταῖς τραγῳδίαις ἀλλήλους τὰ ἔσχατα λέγωσιν; Ἀλλ',
οἶμαι, ἐπειδὴ οὐκ οἴονται τῶν λεγόντων οὔτε τὸν ἐλέγ-
χοντα ἐλέγχειν ἵνα ζημιώσῃ, οὔτε τὸν ἀπειλοῦντα ἀπει-
λεῖν ἵνα κακόν τι ποιήσῃ, ῥᾳδίως φέρουσι. Σὺ δ' εὖ
εἰδὼς ὅτι ἃ λέγει σοι ἡ μήτηρ οὐ μόνον οὐδὲν κακὸν
νοοῦσα λέγει, ἀλλὰ καὶ βουλομένη σοι ἀγαθὰ εἶναι ὅσα
οὐδενὶ ἄλλῳ, χαλεπαίνεις; ἢ νομίζεις κακόνουν τὴν
10 μητέρα σοι εἶναι; Οὐ δῆτα, ἔφη, τοῦτό γε οὐκ οἶμαι.
καὶ ὁ Σωκράτης, Οὐκοῦν, ἔφη, σὺ ταύτην, εὔνουν τέ σοι
οὖσαν καὶ ἐπιμελομένην ὡς μάλιστα δύναται κάμνοντος
ὅπως ὑγιανῇς τε καὶ ὅπως τῶν ἐπιτηδείων μηδενὸς ἐν-
δεὴς ἔσει, καὶ πρὸς τούτοις πολλὰ τοῖς θεοῖς εὐχομένην
ἀγαθὰ ὑπὲρ σοῦ καὶ εὐχὰς ἀποδιδοῦσαν, χαλεπὴν εἶναι
φής; ἐγὼ μὲν οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν
11 μητέρα, τἀγαθά σε οὐ δύνασθαι φέρειν. εἰπὲ δέ μοι,
ἔφη, πότερον ἄλλον τινὰ οἴει δεῖν θεραπεύειν; ἢ παρε-
σκεύασαι μηδενὶ ἀνθρώπων πειρᾶσθαι ἀρέσκειν μηδὲ
πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἄρχοντι; Ναὶ μὰ
12 Δί' ἔγωγε, ἔφη. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῷ γεί-
τονι βούλει σὺ ἀρέσκειν, ἵνα σοι καὶ πῦρ ἐναύῃ, ὅταν
τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ κἄν
τι σφαλλόμενος τύχῃς, εὐνοϊκῶς ἐγγύθεν βοηθῇ σοι;
Ἔγωγε, ἔφη. Τί δέ; συνοδοιπόρον ἢ σύμπλουν, ἢ εἴ

τῳ ἄλλῳ ἐντυγχάνοις, οὐδὲν ἄν σοι διαφέροι φίλον ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τούτων εὐνοίας οἴει δεῖν ἐπιμελεῖσθαι; Ἔγωγε, ἔφη. Εἶτα τούτων μὲν 13
ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα τὴν πάντων μάλιστά σε φιλοῦσαν οὐκ οἴει δεῖν θεραπεύειν; οὐκ οἶσθ' ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὖ πεπονθότας χάριν οὐκ ἀποδιδόντας, ἐὰν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δίκην τε ἐπιτίθησι καὶ ἀποδοκιμάζουσα οὐκ ἐᾷ ἄρχειν τοῦτον, ὡς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θυόμενα ὑπὲρ τῆς πόλεως, τούτου θύοντος, οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος; καὶ νὴ Δία ἐάν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμῇ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. σὺ οὖν, ὦ παῖ, ἐὰν σωφρονῇς, τοὺς μὲν θεοὺς 14
παραιτήσει συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρός, μή σε καὶ οὗτοι νομίσαντες ἀχάριστον εἶναι οὐκ ἐθελήσωσιν εὖ ποιεῖν, τοὺς δὲ ἀνθρώπους φυλάξει, μή σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, εἶτα ἐν ἐρημίᾳ φίλων ἀναφανῇς. εἰ γάρ σε ὑπολάβοιεν πρὸς τοὺς γονέας ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.

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## CHAPTER III.

*In like manner Socrates endeavours to reconcile two brothers, by urging the duty and the value of a forgiving temper, especially between brothers who ought to be so mutually helpful.*

Χαιρεφῶντα δέ ποτε καὶ Χαιρεκράτην, ἀδελφὼ μὲν 1
ὄντε ἀλλήλοιν, ἑαυτῷ δὲ γνωρίμω, αἰσθόμενος διαφερομένω, ἰδὼν τὸν Χαιρεκράτην, Εἰπέ μοι, ἔφη, ὦ Χαιρέ-

κρατες, οὐ δήπου καὶ σὺ εἶ τῶν τοιούτων ἀνθρώπων οἳ
χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφόν; καὶ ταῦτα
τῶν μὲν ἀφρόνων ὄντων, τοῦ δὲ φρονίμου, καὶ τῶν μὲν
βοηθείας δεομένων, τοῦ δὲ βοηθεῖν δυναμένου, καὶ πρὸς
τούτοις τῶν μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ἑνός.
2 θαυμαστὸν δὲ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελφοὺς ζη-
μίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται, τοὺς
δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι οὐ καὶ τὰ τῶν πολι-
τῶν ἔχει· ἀλλ' ἐνταῦθα μὲν δύνανται λογίζεσθαι, ὅτι
κρεῖττον σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς τἀρκοῦντα ἔχειν,
ἢ μόνον διαιτώμενον τὰ τῶν πολιτῶν ἐπικινδύνως πάντα
κεκτῆσθαι, ἐπὶ δὲ τῶν ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι.
3 καὶ οἰκέτας μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς
ἔχωσι, καὶ φίλους κτῶνται, ὡς βοηθῶν δεόμενοι, τῶν
δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνο-
4 μένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. καὶ μὴν
πρὸς φιλίαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν αὐτῶν φῦναι,
μέγα δὲ τὸ ὁμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος
τις ἐγγίγνεται τῶν συντρόφων· πρὸς δὲ τούτοις καὶ οἱ
ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους
ὄντας τῶν ἀναδέλφων, καὶ ἧττον τούτοις ἐπιτίθενται.

*To his objection that their differences are too serious, Socrates answers that effort and patience can do much.*

5 Καὶ ὁ Χαιρεκράτης εἶπεν, Ἀλλ' εἰ μέν, ὦ Σώκρατες, μὴ
μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν τὸν ἀδελφόν,
καὶ μὴ μικρῶν ἕνεκα φεύγειν· ἀγαθὸν γάρ, ὥσπερ καὶ
σὺ λέγεις, ἀδελφὸς ὢν οἷον δεῖ· ὁπότε μέντοι παντὸς
ἐνδέοι καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἄν τις ἐπιχειροίη
6 τοῖς ἀδυνάτοις; καὶ ὁ Σωκράτης ἔφη, Πότερα δέ, ὦ
Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ

οὐδὲ σοί, ἢ ἔστιν οἷς καὶ πάνυ ἀρέσκει; Διὰ τοῦτο γάρ
τοι, ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν αὐτόν,
ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δὲ ὅπου ἂν παρῇ
πανταχοῦ καὶ λόγῳ καὶ ἔργῳ ζημία μᾶλλον ἢ ὠφέλειά
ἐστιν. Ἆρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ 7
ἀνεπιστήμονι μέν, ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν,
οὕτω καὶ ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγ-
χειρῇ χρῆσθαι, ζημία ἐστί; Πῶς δ' ἂν ἐγώ, ἔφη ὁ 8
Χαιρεκράτης, ἀνεπιστήμων εἴην ἀδελφῷ χρῆσθαι, ἐπιστά-
μενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα καὶ εὖ ποιεῖν τὸν
εὖ ποιοῦντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον
ἐμὲ ἀνιᾶν οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν οὔτ' εὖ ποιεῖν,
ἀλλ' οὐδὲ πειράσομαι. καὶ ὁ Σωκράτης ἔφη, Θαυμαστά 9
γε λέγεις, ὦ Χαιρέκρατες, εἰ κύνα μέν, εἴ σοι ἦν ἐπὶ
προβάτοις ἐπιτήδειος ὤν, καὶ τοὺς μὲν ποιμένας ἠσπά-
ζετο, σοὶ δὲ προσιόντι ἐχαλέπαινεν, ἀμελήσας ἂν τοῦ
ὀργίζεσθαι ἐπειρῶ εὖ ποιήσας πραΰνειν αὐτόν, τὸν δὲ
ἀδελφὸν φῂς μὲν μέγα ἂν ἀγαθὸν εἶναι ὄντα πρὸς σὲ οἷον
δεῖ, ἐπίστασθαι δὲ ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν,
οὐκ ἐπιχειρεῖς μηχανᾶσθαι ὅπως σοι ὡς βέλτιστος ᾖ.

*There is a love-charm for making and renewing friendships, namely, being first in kindness.*

Καὶ ὁ Χαιρεκράτης, Δέδοικα, ἔφη, ὦ Σώκρατες, 10
μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν ὥστε Χαιρεφῶντα
ποιῆσαι πρὸς ἐμὲ οἷον δεῖ. Καὶ μὴν οὐδέν γε ποικίλον,
ἔφη ὁ Σωκράτης, οὐδὲ καινὸν δεῖ ἐπ' αὐτόν, ὡς ἐμοὶ
δοκεῖ, μηχανᾶσθαι, οἷς δὲ καὶ σὺ ἐπίστασαι αὐτὸς οἶμαι
ἂν αὐτὸν ἁλόντα περὶ πολλοῦ ποιεῖσθαί σε. Οὐκ ἂν 11
φθάνοις, ἔφη, λέγων, εἴ τι ᾔσθησαί με φίλτρον ἐπι-
στάμενον, ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν. Λέγε δή μοι,

ἔφη, εἴ τινα τῶν γνωρίμων βούλοιο κατεργάσασθαι,
ὁπότε θύοι, καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιοίης; Δῆ-
λον ὅτι κατάρχοιμ' ἂν τοῦ αὐτός, ὅτε θύοιμι, καλεῖν
12 ἐκεῖνον. Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι,
ὁπότε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιοίης;
Δῆλον ὅτι πρότερος ἂν ἐγχειροίην ἐπιμέλεσθαι τῶν
13 ἐκείνου, ὁπότε ἀποδημοίη. Εἰ δὲ βούλοιο ξένον ποιῆσαι
ὑποδέχεσθαι σεαυτόν, ὁπότε ἔλθοις εἰς τὴν ἐκείνου, τί
ἂν ποιοίης; Δῆλον ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην
ἄν, ὁπότε ἔλθοι Ἀθήναζε· καὶ εἴ γε βουλοίμην αὐτὸν
προθυμεῖσθαι διαπράττειν μοι ἐφ' ἃ ἥκοιμι, δῆλον ὅτι
14 καὶ τοῦτο δέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν. Πάντ'
ἄρα σύγε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάλαι
ἀπεκρύπτου· ἢ ὀκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῇς,
ἐὰν πρότερος τὸν ἀδελφὸν εὖ ποιῇς; καὶ μὴν πλείστου
γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιος εἶναι, ὃς ἂν φθάνῃ τοὺς
μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν.
εἰ μὲν οὖν ἐδόκει μοι Χαιρεφῶν ἡγεμονικώτερος εἶναι
σοῦ πρὸς τὴν φιλίαν ταύτην, ἐκεῖνον ἂν ἐπειρώμην πεί-
θειν πρότερον ἐγχειρεῖν τῷ σὲ φίλον ποιεῖσθαι· νῦν δέ
μοι σὺ δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάσασθαι τοῦτο.

*And the younger brother ought in this as in other matters to be forward in making concessions.*

15 Καὶ ὁ Χαιρεκράτης εἶπεν, Ἄτοπα λέγεις, ὦ Σώκρατες,
καὶ οὐδαμῶς πρὸς σοῦ, ὅς γε κελεύεις ἐμὲ νεώτερον
ὄντα καθηγεῖσθαι· καίτοι τούτου γε παρὰ πᾶσιν ἀν-
θρώποις τἀναντία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι
16 παντὸς καὶ λόγου καὶ ἔργου. Πῶς; ἔφη ὁ Σωκράτης·
οὐ γὰρ καὶ ὁδοῦ παραχωρῆσαι τὸν νεώτερον πρεσβυτέρῳ
συντυγχάνοντι πανταχοῦ νομίζεται, καὶ καθήμενον ὑπανα-

στῆναι, καὶ κοίτῃ μαλακῇ τιμῆσαι, καὶ λόγων ὑπεῖξαι; ὠγαθέ, μὴ ὄκνει, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα καταπραΰνειν· καὶ πάνυ ταχύ σοι ὑπακούσεται. οὐχ ὁρᾷς ὡς φιλότιμός ἐστι καὶ ἐλευθέριος; τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἕλοις ἢ εἰ δοίης τι, τοὺς δὲ καλοὺς κἀγαθοὺς ἀνθρώπους προσφιλῶς χρώμενος μάλιστ' ἂν κατεργάσαιο. καὶ ὁ Χαιρεκράτης εἶπεν, Ἐὰν 17 οὖν ἐμοῦ ταῦτα ποιοῦντος ἐκεῖνος μηδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης, ἢ κινδυνεύσεις ἐπιδεῖξαι σὺ μὲν χρηστός τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος εὐεργεσίας; ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι· νομίζω γὰρ αὐτόν, ἐπειδὰν αἴσθηταί σε προκαλούμενον ἑαυτὸν εἰς τὸν ἀγῶνα τοῦτον, πάνυ φιλονικήσειν ὅπως περιγένηταί σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν. νῦν μὲν γὰρ οὕτως, ἔφη, διάκεισθον, ὥσπερ 18 εἰ τὼ χεῖρε, ἃς ὁ θεὸς ἐπὶ τῷ συλλαμβάνειν ἀλλήλοιν ἐποίησεν, ἀφεμένω τούτου τράποιντο πρὸς τὸ διακωλύειν ἀλλήλω, ἢ εἰ τὼ πόδε θείᾳ μοίρᾳ πεποιημένω πρὸς τὸ συνεργεῖν ἀλλήλοιν, ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλω. οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία τοῖς 19 ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι; καὶ μὴν ἀδελφώ γε, ὡς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὠφελείᾳ ἀλλήλοιν ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμὼ καὶ τἆλλα ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. χεῖρες μὲν γάρ, εἰ δέοι αὐτὰς τὰ πλέον ὀργυιᾶς διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιντο· πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυιὰν διέχοντα ἔλθοιεν ἅμα· ὀφθαλμοὶ δὲ οἱ δοκοῦντες ἐπὶ πλεῖστον ἐξικνεῖσθαι, οὐδ' ἂν τῶν ἔτι ἐγγυτέρω ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὄπισθεν ἰδεῖν δύναιντο· ἀδελφὼ δὲ φίλω ὄντε καὶ πολὺ διεστῶτε πράττετον ἅμα ἐπ' ὠφελείᾳ ἀλλήλοιν.

# CHAPTER IV.

*Socrates shows how little pains men take either to get or keep good friends, though a friend is like a second self, and more valuable than any other possession.*

1 Ἤκουσα δέ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου
ἐξ ὧν ἔμοιγε ἐδόκει μάλιστ' ἄν τις ὠφελεῖσθαι πρὸς
φίλων κτῆσίν τε καὶ χρείαν. τοῦτο μὲν γὰρ δὴ πολλῶν
ἔφη ἀκούειν, ὡς πάντων κτημάτων κράτιστον εἴη φίλος
σαφὴς καὶ ἀγαθός· ἐπιμελομένους δὲ παντὸς μᾶλλον
2 ὁρᾶν ἔφη τοὺς πολλοὺς ἢ φίλων κτήσεως. καὶ γὰρ οἰκίας
καὶ ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκεύη
κτωμένους τε ἐπιμελῶς ὁρᾶν ἔφη, καὶ τὰ ὄντα σῴζειν
πειρωμένους, φίλον δέ, ὃ μέγιστον ἀγαθὸν εἶναί φασιν,
ὁρᾶν ἔφη τοὺς πολλοὺς οὔτε ὅπως κτήσονται φροντίζον-
3 τας, οὔτε ὅπως οἱ ὄντες αὐτοῖς σῴζωνται. ἀλλὰ καὶ
καμνόντων φίλων τε καὶ οἰκετῶν ὁρᾶν τινας ἔφη τοῖς
μὲν οἰκέταις καὶ ἰατροὺς εἰσάγοντας, καὶ τἆλλα τὰ πρὸς
ὑγίειαν ἐπιμελῶς παρασκευάζοντας, τῶν δὲ φίλων ὀλι-
γωροῦντας, ἀποθανόντων τε ἀμφοτέρων ἐπὶ μὲν τοῖς
οἰκέταις ἀχθομένους τε καὶ ζημίαν ἡγουμένους, ἐπὶ δὲ
τοῖς φίλοις οὐδὲν οἰομένους ἐλαττοῦσθαι, καὶ τῶν μὲν
ἄλλων κτημάτων οὐδὲν ἐῶντας ἀθεράπευτον οὐδ' ἀν-
επίσκεπτον, τῶν δὲ φίλων ἐπιμελείας δεομένων ἀμελοῦν-
4 τας. ἔτι δὲ πρὸς τούτοις ὁρᾶν ἔφη τοὺς πολλοὺς τῶν
μὲν ἄλλων κτημάτων καὶ πάνυ πολλῶν αὐτοῖς ὄντων τὸ
πλῆθος εἰδότας, τῶν δὲ φίλων ὀλίγων ὄντων οὐ μόνον
τὸ πλῆθος ἀγνοοῦντας, ἀλλὰ καὶ τοῖς πυνθανομένοις
τοῦτο καταλέγειν ἐγχειρήσαντας, οὓς ἐν τοῖς φίλοις ἔθε-
σαν, πάλιν τούτους ἀνατίθεσθαι· τοσοῦτον αὐτοὺς τῶν

φίλων φροντίζειν. καίτοι πρὸς ποῖον κτῆμα τῶν ἄλλων 5 παραβαλλόμενος φίλος ἀγαθὸς οὐκ ἂν πολλῷ κρείττων φανείη; ποῖος γὰρ ἵππος ἢ ποῖον ζεῦγος οὕτω χρήσιμον ὥσπερ ὁ χρηστὸς φίλος; ποῖον δὲ ἀνδράποδον οὕτως εὔνουν καὶ παραμόνιμον; ἢ ποῖον ἄλλο κτῆμα οὕτω πάγχρηστον; ὁ γὰρ ἀγαθὸς φίλος ἑαυτὸν τάττει πρὸς 6 πᾶν τὸ ἐλλεῖπον τῷ φίλῳ, καὶ τῆς τῶν ἰδίων κατασκευῆς, καὶ τῶν κοινῶν πράξεων· κἄν τέ τινα εὖ ποιῆσαι δέῃ, συνεπισχύει, ἐάν τέ τις φόβος ταράττῃ, συμβοηθεῖ, τὰ μὲν συναναλίσκων, τὰ δὲ συμπράττων, καὶ τὰ μὲν συμπείθων, τὰ δὲ βιαζόμενος, καὶ εὖ μὲν πράττοντας πλεῖστα εὐφραίνων, σφαλλομένους δὲ πλεῖστα ἐπανορθῶν. ἃ δὲ αἵ τε χεῖρες ἑκάστῳ ὑπηρετοῦσι καὶ οἱ 7 ὀφθαλμοὶ προορῶσι καὶ τὰ ὦτα προακούουσι καὶ οἱ πόδες διανύτουσι, τούτων φίλος εὐεργετῶν οὐδενὸς λείπεται· πολλάκις δὲ ἃ πρὸ αὑτοῦ τις ἢ οὐκ ἐξειργάσατο ἢ οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ διήνυσε, ταῦθ' ὁ φίλος πρὸ τοῦ φίλου ἐξήρκεσεν. ἀλλ' ὅμως ἔνιοι δένδρα μὲν πειρῶνται θεραπεύειν τοῦ καρποῦ ἕνεκεν, τοῦ δὲ παμφορωτάτου κτήματος, ὃ καλεῖται φίλος, ἀργῶς καὶ ἀνειμένως οἱ πλεῖστοι ἐπιμέλονται.

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## CHAPTER V.

*Socrates then proceeds to point out the need of clearer notions as to the value of our friends to us, and our value to them.*

Ἤκουσα δέ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς ἐδόκει 1 μοι προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτὸν ὁπόσου τοῖς φίλοις ἄξιος εἴη. ἰδὼν γάρ τινα τῶν συνόντων ἀμελοῦντα φίλου πενίᾳ πιεζομένου, ἤρετο Ἀντισθένη

2 ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν, Ἆρ',
ἔφη, ὦ Ἀντίσθενες, εἰσί τινες ἀξίαι φίλων, ὥσπερ οἰκε-
τῶν; τῶν γὰρ οἰκετῶν ὁ μέν που δυοῖν μναῖν ἄξιός
ἐστιν, ὁ δὲ οὐδ' ἡμιμναίου, ὁ δὲ πέντε μνῶν, ὁ δὲ καὶ
δέκα· Νικίας δὲ ὁ Νικηράτου λέγεται ἐπιστάτην εἰς
τἀργύρεια πρίασθαι ταλάντου. σκοποῦμαι δὴ τοῦτο, ἔφη,
εἰ ἄρα ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν φίλων εἰσὶν
3 ἀξίαι. Ναὶ μὰ Δί', ἔφη ὁ Ἀντισθένης· ἐγὼ γοῦν βου-
λοίμην ἂν τὸν μέν τινα φίλον μοι εἶναι μᾶλλον ἢ δύο
μνᾶς, τὸν δ' οὐδ' ἂν ἡμιμναίου προτιμησαίμην, τὸν δὲ
καὶ πρὸ δέκα μνῶν ἑλοίμην ἄν, τὸν δὲ πρὸ πάντων
χρημάτων καὶ πόνων πριαίμην ἂν φίλον μοι εἶναι.
4 Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα τοιαῦτά ἐστι, κα-
λῶς ἂν ἔχοι ἐξετάζειν τινὰ ἑαυτὸν πόσου ἄρα τυγχάνει
τοῖς φίλοις ἄξιος ὤν, καὶ πειρᾶσθαι ὡς πλείστου ἄξιος
εἶναι, ἵνα ἧττον αὐτὸν οἱ φίλοι προδιδῶσιν. ἐγὼ γάρ
τοι, ἔφη, πολλάκις ἀκούων τοῦ μὲν ὅτι προύδωκεν αὐτὸν
φίλος ἀνήρ, τοῦ δ' ὅτι μνᾶν ἀνθ' ἑαυτοῦ μᾶλλον εἵλετο
5 ἀνὴρ ὃν ᾤετο φίλον εἶναι, τὰ τοιαῦτα πάντα σκοπῶ μὴ
ὥσπερ, ὅταν τις οἰκέτην πονηρὸν πωλῇ, ἀποδίδοται τοῦ
εὑρόντος, οὕτω καὶ τὸν πονηρὸν φίλον, ὅταν ἐξῇ τὸ πλέον
τῆς ἀξίας λαβεῖν, ἐπαγωγὸν ᾖ ἀποδίδοσθαι. τοὺς δὲ
χρηστοὺς οὔτε οἰκέτας πάνυ τι πωλουμένους ὁρῶ οὔτε
φίλους προδιδομένους.

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## CHAPTER VI.

*In a conversation with Critobulus, Socrates shows that not the self-indulgent or the greedy, the ill-natured or the selfish man, but their opposites, ought to be made our friends.*

1 Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν φίλους ὁποίους

ἄξιον κτᾶσθαι φρενοῦν, τοιάδε λέγων· Εἰπέ μοι, ἔφη, ὦ Κριτόβουλε, εἰ δεοίμεθα φίλου ἀγαθοῦ, πῶς ἂν ἐπιχειροῖμεν σκοπεῖν; ἆρα πρῶτον μὲν ζητητέον, ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας καὶ λαγνείας καὶ ὕπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ τούτων κρατούμενος οὔτ᾽ αὐτὸς ἑαυτῷ δύναιτ᾽ ἂν οὔτε φίλῳ τὰ δέοντα πράττειν; Μὰ Δί᾽, οὐ δῆτα, ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφεκτέον δοκεῖ σοι εἶναι; Πάνυ μὲν οὖν, ἔφη. Τί γάρ; 2
ἔφη, ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν, ἀλλ᾽ ἀεί του τῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; Πάνυ γ᾽, ἔφη. Οὐκοῦν ἀφεκτέον καὶ τούτου; Ἀφεκτέον μέντοι, ἔφη. Τί γάρ; ὅστις χρηματίζεσθαι μὲν δύναται, πολλῶν δὲ 3
χρημάτων ἐπιθυμεῖ, καὶ διὰ τοῦτο δυσσύμβολός ἐστι, καὶ λαμβάνων μὲν ἥδεται, ἀποδιδόναι δὲ μὴ βούλεται; Ἐμοὶ μὲν δοκεῖ, ἔφη, οὗτος ἔτι πονηρότερος ἐκείνου εἶναι. Τί δ᾽; ὅστις διὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι 4
μηδὲ πρὸς ἓν ἄλλο σχολὴν ποιεῖται ἢ ὁπόθεν αὐτός τι κερδανεῖ; Ἀφεκτέον καὶ τούτου, ὡς ἐμοὶ δοκεῖ· ἀνωφελὴς γὰρ ἂν εἴη τῷ χρωμένῳ. Τί δέ; ὅστις στασιώδης τέ ἐστι καὶ θέλων πολλοὺς τοῖς φίλοις ἐχθροὺς παρέχειν; Φευκτέον νὴ Δία καὶ τοῦτον. Εἰ δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχοι, εὖ δὲ πάσχων ἀνέχεται, μηδὲν φροντίζων τοῦ ἀντευεργετεῖν; Ἀνωφελὴς ἂν εἴη καὶ οὗτος. ἀλλὰ ποῖον, ὦ Σώκρατες, ἐπιχειρήσομεν φίλον ποιεῖσθαι; Οἶμαι μέν, ὅστις τἀναντία τούτων ἐγκρατὴς 5
μὲν εἴη τῶν τοῦ σώματος ἡδονῶν, εὔοικος δὲ καὶ εὐσύμβολος ὢν τυγχάνει καὶ φιλόνικος πρὸς τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας αὐτόν, ὥστε λυσιτελεῖν τοῖς χρωμένοις.

*In judging who are likely to prove worthy friends, we must use our common sense, subject always to higher guidance.*

6 Πῶς οὖν ἂν ταῦτα δοκιμάσαιμεν, ὦ Σώκρατες, πρὸ τοῦ
χρῆσθαι; Τοὺς μὲν ἀνδριαντοποιούς, ἔφη, δοκιμάζομεν
οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ᾽ ὃν ἂν ὁρῶμεν
τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασμένον, τούτῳ
7 πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιήσειν. Καὶ ἄνδρα
δὴ λέγεις, ἔφη, ὃς ἂν τοὺς φίλους τοὺς πρόσθεν εὖ ποιῶν
φαίνηται, δῆλον εἶναι καὶ τοὺς ὕστερον εὐεργετήσοντα;
Καὶ γὰρ ἵπποις, ἔφη, ὃν ἂν ὁρῶ τοῖς πρόσθεν καλῶς
χρώμενον, τοῦτον κἂν ἄλλοις οἶμαι καλῶς χρῆσθαι.
8 Εἶεν, ἔφη· ὃς δ᾽ ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς
χρὴ φίλον τοῦτον ποιεῖσθαι; Πρῶτον μέν, ἔφη, τὰ παρὰ
τῶν θεῶν ἐπισκεπτέον, εἰ συμβουλεύουσιν αὐτὸν φίλον
ποιεῖσθαι.

*To secure the friendship of good men we must, like the Sirens, use some charms, those namely of virtue and good service.*

Τί οὖν; ἔφη. ὃν ἂν ἡμῖν τε δοκῇ καὶ οἱ θεοὶ μὴ ἐναν-
9 τιῶνται, ἔχεις εἰπεῖν ὅπως οὗτος θηρατέος; Μὰ Δί᾽, ἔφη,
οὐ κατὰ πόδας ὥσπερ ὁ λαγώς. οὐδ᾽ ἀπάτῃ ὥσπερ αἱ
ὄρνιθες, οὐδὲ βίᾳ ὥσπερ οἱ ἐχθροί. ἄκοντα γὰρ φίλον
ἑλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δήσαντα κατέχειν ὥσπερ
δοῦλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι γίγνονται τοιαῦτα
10 πάσχοντες. Φίλοι δὲ πῶς; ἔφη. Εἶναι μέν τινάς φασιν
ἐπῳδάς, ἃς οἱ ἐπιστάμενοι ἐπᾴδοντες οἷς ἂν βούλωνται
φίλους αὐτοὺς ποιοῦνται· εἶναι δὲ καὶ φίλτρα, οἷς οἱ
ἐπιστάμενοι πρὸς οὓς ἂν βούλωνται χρώμενοι φιλοῦνται
11 ὑπ᾽ αὐτῶν. Πόθεν οὖν, ἔφη, ταῦτα μάθοιμεν ἄν; Ἃ

μὲν αἱ Σειρῆνες ἐπῇδον τῷ Ὀδυσσεῖ ἤκουσας Ὁμήρου,
ὧν ἐστιν ἀρχὴ τοιάδε τις·

Δεῦρ' ἄγε δή, πολύαιν' Ὀδυσεῦ, μέγα κῦδος Ἀχαιῶν.

Ταύτην οὖν, ἔφη, τὴν ἐπῳδήν, ὦ Σώκρατες, καὶ τοῖς ἄλ-
λοις ἀνθρώποις αἱ Σειρῆνες ἐπᾴδουσαι κατεῖχον, ὥστε
μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας; Οὔκ ἀλλὰ τοῖς 12
ἐπ' ἀρετῇ φιλοτιμουμένοις οὕτως ἐπῇδον. Σχεδόν τι
λέγεις τοιαῦτα χρῆναι ἑκάστῳ ἐπᾴδειν, οἷα μὴ νομιεῖ
ἀκούων τὸν ἐπαινοῦντα καταγελῶντα λέγειν. Οὕτω μὲν
γὰρ ἐχθίων τ' ἂν εἴη καὶ ἀπελαύνοι τοὺς ἀνθρώπους
ἀφ' ἑαυτοῦ, εἰ τὸν εἰδότα ὅτι μικρός τε καὶ αἰσχρὸς καὶ
ἀσθενής ἐστιν ἐπαινοίη λέγων ὅτι καλός τε καὶ μέγας
καὶ ἰσχυρός ἐστιν. Ἄλλας δέ τινας οἶσθα ἐπῳδάς; Οὔκ 13
ἀλλ' ἤκουσα μὲν ὅτι Περικλῆς πολλὰς ἐπίσταιτο, ἃς
ἐπᾴδων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν. Θεμιστο-
κλῆς δὲ πῶς ἐποίησε τὴν πόλιν φιλεῖν αὐτόν; Μὰ Δί'
οὐκ ἐπᾴδων, ἀλλὰ περιάψας τι ἀγαθὸν αὐτῇ. Δοκεῖς 14
μοι λέγειν, ὦ Σώκρατες, ὡς, εἰ μέλλομεν ἀγαθόν τινα
κτήσεσθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέσθαι
λέγειν τε καὶ πράττειν. Σὺ δ' ᾤου, ἔφη ὁ Σωκράτης,
οἷόν τ' εἶναι καὶ πονηρὸν ὄντα χρηστοὺς φίλους κτήσα-
σθαι; Ἑώρων γάρ, ἔφη ὁ Κριτόβουλος, ῥήτοράς τε 15
φαύλους ἀγαθοῖς δημηγόροις φίλους ὄντας, καὶ στρατ-
ηγεῖν οὐχ ἱκανοὺς πάνυ στρατηγικοῖς ἀνδράσιν ἑταίρους.
Ἆρ' οὖν, ἔφη, καί, περὶ οὗ διαλεγόμεθα, οἶσθά τινας οἳ 16
ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιεῖσθαι;

*Doubtless there are difficulties; for good men are not always well disposed to each other, and on the other hand true friendship cannot be made or kept with the wicked.*

Μὰ Δί' οὐ δῆτ', ἔφη· ἀλλ' εἰ ἀδύνατόν ἐστι πονηρὸν

ὄντα καλοὺς κἀγαθοὺς φίλους κτήσασθαι. ἐκεῖνο ἤδη
μέλει μοι, εἰ ἔστιν αὐτὸν καλὸν κἀγαθὸν γενόμενον ἐξ
17 ἑτοίμου τοῖς καλοῖς κἀγαθοῖς φίλον εἶναι. Ὃ ταράττει
σε, ὦ Κριτόβουλε, ὅτι πολλάκις ἄνδρας καὶ τὰ καλὰ
πράττοντας καὶ τῶν αἰσχρῶν ἀπεχομένους ὁρᾷς, ἀντὶ τοῦ
φίλους εἶναι στασιάζοντας ἀλλήλοις, καὶ χαλεπώτερον
18 χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων. Καὶ οὐ μόνον
γ', ἔφη ὁ Κριτόβουλος, οἱ ἰδιῶται τοῦτο ποιοῦσιν, ἀλλὰ
καὶ πόλεις αἱ τῶν τε καλῶν μάλιστα ἐπιμελόμεναι, καὶ
τὰ αἰσχρὰ ἥκιστα προσιέμεναι, πολλάκις πολεμικῶς ἔχ-
19 ουσι πρὸς ἀλλήλας. ἃ λογιζόμενος πάνυ ἀθύμως ἔχω
πρὸς τὴν τῶν φίλων κτῆσιν· οὔτε γὰρ τοὺς πονηροὺς
ὁρῶ φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἢ
ἀχάριστοι ἢ ἀμελεῖς ἢ πλεονέκται ἢ ἄπιστοι ἢ ἀκρατεῖς
ἄνθρωποι δύναιντο φίλοι γενέσθαι ; οἱ μὲν οὖν πονηροὶ
πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι
20 πεφυκέναι. ἀλλὰ μήν, ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς
χρηστοῖς οἱ πονηροί ποτε συναρμόσειαν εἰς φιλίαν· πῶς
γὰρ οἱ τὰ πονηρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι
φίλοι γένοιντ' ἄν ; εἰ δὲ δὴ καὶ οἱ ἀρετὴν ἀσκοῦντες
στασιάζουσί τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι καὶ
φθονοῦντες ἑαυτοῖς μισοῦσιν ἀλλήλους, τίνες ἔτι φίλοι
ἔσονται καὶ ἐν τίσιν ἀνθρώποις εὔνοια καὶ πίστις
ἔσται ;

*Yet friendship being natural between the good must in the end be attained, to the advantage of the friends themselves and of the community, since only good men can truly unite either for mutual defence or mutual service.*

21 Ἀλλ' ἔχει μέν, ἔφη ὁ Σωκράτης, ποικίλως πως ταῦτα,
ὦ Κριτόβουλε. φύσει γὰρ ἔχουσιν οἱ ἄνθρωποι τὰ μὲν

φιλικά· δέονταί τε γὰρ ἀλλήλων καὶ ἐλεοῦσι καὶ συν-
εργοῦντες ὠφελοῦσι καὶ τοῦτο συνιέντες χάριν ἔχουσιν
ἀλλήλοις· τὰ δὲ πολεμικά· τά τε γὰρ αὐτὰ καλὰ καὶ
ἡδέα νομίζοντες ὑπὲρ τούτων μάχονται καὶ διχογνωμοῦν-
τες ἐναντιοῦνται. πολεμικὸν δὲ καὶ ἔρις καὶ ὀργή· καὶ
δυσμενὲς μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μισητὸν δὲ ὁ
φθόνος. ἀλλ' ὅμως διὰ τούτων πάντων ἡ φιλία διαδυο- 22
μένη συνάπτει τοὺς καλούς τε κἀγαθούς. διὰ γὰρ τὴν
ἀρετὴν αἱροῦνται μὲν ἄνευ πόνου τὰ μέτρια κεκτῆσθαι
μᾶλλον ἢ διὰ πολέμου πάντων κυριεύειν, καὶ δύνανται
πεινῶντες καὶ διψῶντες ἀλύπως σίτου καὶ ποτοῦ κοινωνεῖν.
δύνανται δὲ καὶ χρημάτων οὐ μόνον τοῦ πλεονεκτεῖν ἀπεχό- 23
μενοι νομίμως κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλήλοις·
δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἀλύπως, ἀλλὰ καὶ συμ-
φερόντως ἀλλήλοις διατίθεσθαι, καὶ τὴν ὀργὴν κωλύειν εἰς
τὸ μεταμελησόμενον προϊέναι. τὸν δὲ φθόνον παντάπασιν
ἀφαιροῦσι, τὰ μὲν ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεῖα παρέ-
χοντες, τὰ δὲ τῶν φίλων ἑαυτῶν νομίζοντες. πῶς οὖν 24
οὐκ εἰκὸς τοὺς καλοὺς κἀγαθοὺς καὶ τῶν πολιτικῶν τι-
μῶν μὴ μόνον ἀβλαβεῖς, ἀλλὰ καὶ ὠφελίμους ἀλλήλοις
κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες ἐν ταῖς πόλεσι
τιμᾶσθαί τε καὶ ἄρχειν, ἵνα ἐξουσίαν ἔχωσι χρήματά τε
κλέπτειν καὶ ἀνθρώπους βιάζεσθαι καὶ ἡδυπαθεῖν, ἄδι-
κοί τε καὶ πονηροὶ ἂν εἶεν καὶ ἀδύνατοι ἄλλῳ συν-
αρμόσαι. εἰ δέ τις ἐν πόλει τιμᾶσθαι βουλόμενος, ὅπως 25
αὐτός τε μὴ ἀδικῆται καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν
δύνηται, καὶ ἄρξας ἀγαθόν τι ποιεῖν τὴν πατρίδα πει-
ρᾶται, διὰ τί ὁ τοιοῦτος ἄλλῳ τοιούτῳ οὐκ ἂν δύναιτο
συναρμόσαι; πότερον τοὺς φίλους ὠφελεῖν μετὰ τῶν κα-
λῶν κἀγαθῶν ἧττον δυνήσεται; ἢ τὴν πόλιν εὐεργετεῖν
ἀδυνατώτερος ἔσται καλοὺς κἀγαθοὺς ἔχων συνεργούς;

26 ἀλλὰ καὶ ἐν τοῖς γυμνικοῖς ἀγῶσι δῆλόν ἐστιν ὅτι, εἰ
ἐξῆν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χείρους ἰέναι,
πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνίκων καὶ πάντα τὰ ἆθλα
οὗτοι ἐλάμβανον. ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἐῶσι τοῦτο
ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ κἀγαθοὶ
κρατιστεύουσιν, οὐδεὶς κωλύει μεθ' οὗ ἄν τις βούληται
τὴν πόλιν εὐεργετεῖν, πῶς οὐ λυσιτελεῖ τοὺς βελτίστους
φίλους κτησάμενον πολιτεύεσθαι. τούτοις κοινωνοῖς καὶ
συνεργοῖς τῶν πράξεων μᾶλλον ἢ ἀνταγωνισταῖς χρώμε-
27 νον; ἀλλὰ μὴν κἀκεῖνο δῆλον ὅτι καὶ ἐὰν πολεμῇ τίς τινι,
συμμάχων δεήσεται, καὶ τούτων πλειόνων, ἐὰν καλοῖς
κἀγαθοῖς ἀντιτάττηται. καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες
εὖ ποιητέοι, ἵν' ἐθέλωσι προθυμεῖσθαι. πολὺ δὲ κρεῖττον
τοὺς βελτίστους ἐλάττονας εὖ ποιεῖν ἢ τοὺς χείρονας
πλείονας ὄντας· οἱ γὰρ πονηροὶ πολὺ πλειόνων εὐερ-
28 γεσιῶν ἢ οἱ χρηστοὶ δέονται. ἀλλὰ θαρρῶν, ἔφη, ὦ
Κριτόβουλε, πειρῶ ἀγαθὸς γίγνεσθαι, καὶ τοιοῦτος γενό-
μενος θηρᾶν ἐπιχείρει τοὺς καλούς τε κἀγαθούς. ἴσως
δ' ἄν τί σοι κἀγὼ συλλαβεῖν εἰς τὴν τῶν καλῶν τε κἀγα-
θῶν θήραν ἔχοιμι διὰ τὸ ἐρωτικὸς εἶναι. δεινῶς γάρ, ὧν
ἂν ἐπιθυμήσω ἀνθρώπων, ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν
τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν καὶ ποθῶν ἀντιπο-
θεῖσθαι καὶ ἐπιθυμῶν συνεῖναι καὶ ἀντεπιθυμεῖσθαι τῆς
29 συνουσίας. ὁρῶ δὲ καὶ σοὶ τούτων δεῆσον, ὅταν ἐπιθυ-
μήσῃς φιλίαν πρός τινας ποιεῖσθαι. μὴ οὖν ἀποκρύπτου
με, οἷς ἂν βούλοιο φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμελεῖ-
σθαι τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι οὐκ ἀπείρως οἶμαι
ἔχειν πρὸς θήραν ἀνθρώπων.

*Socrates then humorously offers to be a go-between for Critobulus, provided the friendship he seeks is pure and honourable. He will praise his good qualities and his love for his friend, but only within the limits of truth.*

Καὶ ὁ Κριτόβουλος ἔφη, Καὶ μήν, ὦ Σώκρατες, τούτων 30
ἐγὼ τῶν μαθημάτων πάλαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ
ἐξαρκέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς
ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. καὶ ὁ Σωκράτης 31
ἔφη, Ἀλλ', ὦ Κριτόβουλε, οὐκ ἔστιν ἐν τῇ ἐμῇ ἐπιστήμῃ
τὸ τὰς χεῖρας προσφέροντα ποιεῖν ὑπομένειν τοὺς καλούς.
πέπεισμαι δὲ καὶ ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν
τοὺς ἀνθρώπους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δέ
γε Σειρῆνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ
πᾶσι πόρρωθεν ἐπῇδον, πάντας φασὶν ὑπομένειν καὶ
ἀκούοντας αὐτῶν κηλεῖσθαι. καὶ ὁ Κριτόβουλος ἔφη, 32
Ὡς οὐ προσοίσοντος τὰς χεῖρας, εἴ τι ἔχεις ἀγαθὸν εἰς
φίλων κτῆσιν, δίδασκε. καὶ ὁ Σωκράτης ἔφη, Ὅταν οὖν, 33
ὦ Κριτόβουλε, φίλος τινὶ βούλῃ γενέσθαι, ἐάσεις με κατει-
πεῖν σου πρὸς αὐτόν, ὅτι ἄγασαί τε αὐτοῦ καὶ ἐπιθυμεῖς
φίλος αὐτοῦ εἶναι; Κατηγόρει, ἔφη ὁ Κριτόβουλος· οὐ-
δένα γὰρ οἶδα μισοῦντα τοὺς ἐπαινοῦντας. Ἐὰν δέ σου 34
προσκατηγορήσω, ἔφη, ὅτι διὰ τὸ ἄγασθαι αὐτοῦ καὶ
εὐνοϊκῶς ἔχεις πρὸς αὐτόν, ἆρα μὴ διαβάλλεσθαι δόξεις
ὑπ' ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὔνοια
πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ. Ταῦτα 35
μὲν δή, ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν περὶ σοῦ
πρὸς οὓς ἂν βούλῃ φίλους ποιήσασθαι· ἐὰν δέ μοι ἔτι
ἐξουσίαν δῷς λέγειν περὶ σοῦ ὅτι ἐπιμελής τε τῶν φίλων
εἶ καὶ οὐδενὶ οὕτω χαίρεις ὡς φίλοις ἀγαθοῖς, καὶ ἐπί
τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλει οὐχ ἧττον ἢ

ἐπὶ τοῖς σαυτοῦ, καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις
οὐδὲν ἧττον ἢ ἐπὶ τοῖς σαυτοῦ, ὅπως τε ταῦτα γίγνηται
τοῖς φίλοις οὐκ ἀποκάμνεις μηχανώμενος, καὶ ὅτι ἔγνω-
κας ἀνδρὸς ἀρετὴν εἶναι νικᾶν τοὺς μὲν φίλους εὖ
ποιοῦντα, τοὺς δ' ἐχθροὺς κακῶς, πάνυ ἂν οἶμαί σοι
36 ἐπιτήδειον εἶναί με σύνθηρον τῶν ἀγαθῶν φίλων. Τί
οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ
ἐπὶ σοὶ ὂν ὅ τι ἂν βούλῃ περὶ ἐμοῦ λέγειν; Μὰ Δί' οὐχ,
ὥς ποτε ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ τὰς ἀγαθὰς
προμνηστρίδας μετὰ μὲν ἀληθείας τἀγαθὰ διαγγελλούσας
δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδείαν, ψευδομένας
δ' οὐκ ἐθέλειν ἐπαινεῖν· τοὺς γὰρ ἐξαπατηθέντας ἅμα μι-
σεῖν ἀλλήλους τε καὶ τὴν προμνησαμένην. ἃ δὴ καὶ ἐγὼ
πεισθεὶς ὀρθῶς ἔχειν ἡγοῦμαι οὐκ ἐξεῖναί μοι περὶ σοῦ
37 λέγειν ἐπαινοῦντι οὐδέν, ὅ τι ἂν μὴ ἀληθεύω. Σὺ μὲν
ἄρα, ἔφη ὁ Κριτόβουλος, τοιοῦτός μοι φίλος εἶ, ὦ Σώ-
κρατες, οἷος, ἂν μέν τι αὐτὸς ἔχω ἐπιτήδειον εἰς τὸ
φίλους κτήσασθαι, συλλαμβάνειν μοι· εἰ δὲ μή, οὐκ ἂν
ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ. Πότερα
δ' ἄν, ἔφη ὁ Σωκράτης, ὦ Κριτόβουλε, δοκῶ σοι μᾶλλον
ὠφελεῖν σε τὰ ψευδῆ ἐπαινῶν, ἢ πείθων πειρᾶσθαί σε
38 ἀγαθὸν ἄνδρα γενέσθαι; εἰ δὲ μὴ φανερὸν οὕτω σοι,
ἐκ τῶνδε σκέψαι· εἰ γάρ σε βουλόμενος φίλον ποιῆσαι
ναυκλήρῳ ψευδόμενος ἐπαινοίην, φάσκων ἀγαθὸν εἶναι
κυβερνήτην, ὁ δέ μοι πεισθεὶς ἐπιτρέψειέ σοι τὴν ναῦν
μὴ ἐπισταμένῳ κυβερνᾶν, ἔχεις τινὰ ἐλπίδα μὴ ἂν σαυ-
τόν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἴ σοι πείσαιμι κοινῇ
τὴν πόλιν ψευδόμενος ὡς ἂν στρατηγικῷ τε καὶ δικα-
στικῷ καὶ πολιτικῷ ἑαυτὴν ἐπιτρέψαι, τί ἂν οἴει σεαυ-
τὸν καὶ τὴν πόλιν ὑπὸ σοῦ παθεῖν; ἢ εἴ τινας ἰδίᾳ τῶν
πολιτῶν πείσαιμι ψευδόμενος ὡς ὄντι οἰκονομικῷ τε καὶ

ἐπιμελεῖ τὰ ἑαυτῶν ἐπιτρέψαι, ἆρ' οὐκ ἂν πεῖραν διδοὺς
ἅμα τε βλαβερὸς εἴης καὶ καταγέλαστος φαίνοιο; ἀλλὰ 39
συντομωτάτη τε καὶ ἀσφαλεστάτη καὶ καλλίστη ὁδός, ὦ
Κριτόβουλε, ὅ τι ἂν βούλῃ δοκεῖν ἀγαθὸς εἶναι, τοῦτο
καὶ γενέσθαι ἀγαθὸν πειρᾶσθαι. ὅσαι δ' ἐν ἀνθρώποις
ἀρεταὶ λέγονται, σκοπούμενος εὑρήσεις πάσας μαθήσει
τε καὶ μελέτῃ αὐξανομένας. ἐγὼ μὲν οὖν, ὦ Κριτόβουλε,
οὕτως οἶμαι δεῖν ἡμᾶς θηρᾶν. εἰ δὲ σύ πως ἄλλως γιγ-
νώσκεις, δίδασκε. καὶ ὁ Κριτόβουλος, Ἀλλ' αἰσχυνοίμην
ἄν, ἔφη, ὦ Σώκρατες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ
οὔτε ἀληθῆ λέγοιμ' ἄν.

## CHAPTER VII.

*The wise helpfulness of Socrates is further shown in the good advice he gave to Aristarchus, who having a number of relations burdening his estate, was taught to make them self-supporting by honest labour.*

Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν 1
ἐπειρᾶτο γνώμῃ ἀκεῖσθαι, τὰς δὲ δι' ἔνδειαν διδάσκων
κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν. ἐρῶ δὲ καὶ ἐν τούτοις
ἃ σύνοιδα αὐτῷ. Ἀρίσταρχον γάρ ποτε ὁρῶν σκυθρω-
πῶς ἔχοντα, Ἔοικας, ἔφη, ὦ Ἀρίσταρχε, βαρέως φέρειν
τι. χρὴ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις· ἴσως
γὰρ ἄν τί σε καὶ ἡμεῖς κουφίσαιμεν. καὶ ὁ Ἀρίσταρχος, 2
Ἀλλὰ μήν, ἔφη, ὦ Σώκρατες, ἐν πολλῇ γέ εἰμι ἀπορίᾳ.
ἐπεὶ γὰρ ἐστασίασεν ἡ πόλις, πολλῶν φυγόντων εἰς τὸν
Πειραιᾶ, συνεληλύθασιν ὡς ἐμὲ καταλελειμμέναι ἀδελφαί
τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ

οἰκίᾳ τέτταρας καὶ δέκα τοὺς ἐλευθέρους. λαμβάνομεν δὲ
οὔτε ἐκ τῆς γῆς οὐδέν· οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς·
οὔτ' ἀπὸ τῶν οἰκιῶν· ὀλιγανθρωπία γὰρ ἐν τῷ ἄστει
γέγονε. τὰ ἔπιπλα δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανείσασθαι
οὐδαμόθεν ἔστιν ἀργύριον, ἀλλὰ πρότερον ἄν τίς μοι
δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὑρεῖν ἢ δανειζόμενος λαβεῖν.
χαλεπὸν μὲν οὖν ἐστιν, ὦ Σώκρατες, τοὺς οἰκείους περι-
ορᾶν ἀπολλυμένους, ἀδύνατον δὲ τοσούτους τρέφειν ἐν
3 τοιούτοις πράγμασιν. ἀκούσας οὖν ταῦτα ὁ Σωκράτης, Τί
ποτέ ἐστιν, ἔφη, ὅτι Κεράμων μὲν πολλοὺς τρέφων οὐ
μόνον ἑαυτῷ τε καὶ τούτοις τἀπιτήδεια δύναται παρέχειν,
ἀλλὰ καὶ περιποιεῖται τοσαῦτα ὥστε καὶ πλουτεῖν, σὺ δὲ
πολλοὺς τρέφων δέδοικας μὴ δι' ἔνδειαν τῶν ἐπιτηδείων
ἅπαντες ἀπόλησθε; Ὅτι νὴ Δί', ἔφη, ὁ μὲν δούλους τρέ-
4 φει, ἐγὼ δ' ἐλευθέρους. Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ
ἐλευθέρους οἴει βελτίους εἶναι, ἢ τοὺς παρὰ Κεράμωνι
δούλους; Ἐγὼ μὲν οἶμαι, ἔφη, τοὺς παρ' ἐμοὶ ἐλευθέρους.
Οὐκοῦν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων
εὐπορεῖν, σὲ δὲ πολλῷ βελτίους ἔχοντα ἐν ἀπορίᾳ εἶναι;
Νὴ Δί', ἔφη· ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δ' ἐλευ-
5 θερίως πεπαιδευμένους. Ἆρ' οὖν, ἔφη, τεχνῖταί εἰσιν
οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι; Μάλιστά γ', ἔφη.
Οὐκοῦν χρήσιμά γ' ἄλφιτα; Σφόδρα γε. Τί δ' ἄρτοι;
Οὐδὲν ἧττον. Τί γάρ; ἔφη, ἱμάτιά τε ἀνδρεῖα καὶ γυναι-
κεῖα καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἐξωμίδες; Σφόδρα
γ', ἔφη, καὶ πάντα ταῦτα χρήσιμα. Ἔπειτα, ἔφη, οἱ παρὰ
σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν, ὡς
6 ἐγῷμαι. Εἶτ' οὐκ οἶσθ' ὅτι ἀφ' ἑνὸς μὲν τούτων, ἀλφι-
τοποιίας, Ναυσικύδης οὐ μόνον ἑαυτόν τε καὶ τοὺς οἰκέτας
τρέφει, ἀλλὰ πρὸς τούτοις καὶ ὗς πολλὰς καὶ βοῦς, καὶ
περιποιεῖται τοσαῦτα ὥστε καὶ τῇ πόλει πολλάκις λει-

τουργεῖν, ἀπὸ δὲ ἀρτοποιίας Κύρηβος τήν τε οἰκίαν πᾶσαν διατρέφει καὶ ζῇ δαψιλῶς, Δημέας δ᾽ ὁ Κολλυτεὺς ἀπὸ χλαμυδουργίας, Μένων δ᾽ ἀπὸ χλανιδοποιίας, Μεγαρέων δ᾽ οἱ πλεῖστοι ἀπὸ ἐξωμιδοποιίας διατρέφονται; Νὴ Δί᾽, ἔφη· οὗτοι μὲν γὰρ ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν, ὥστ᾽ ἀναγκάζειν ἐργάζεσθαι ἃ καλῶς ἔχει, ἐγὼ δ᾽ ἐλευθέρους τε καὶ συγγενεῖς. Ἔπειτ᾽, ἔφη, ὅτι ἐλεύ- 7
θεροί τ᾽ εἰσὶ καὶ συγγενεῖς σοι, οἴει χρῆναι αὐτοὺς μηδὲν ἄλλο ποιεῖν ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὁρᾷς καὶ μᾶλλον εὐδαιμονίζεις, ἢ τοὺς ἃ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνει τοῖς ἀνθρώποις πρός τε τὸ μαθεῖν ἃ προσήκει ἐπίστασθαι καὶ πρὸς τὸ μνημονεύειν ἃ ἂν μάθωσι καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι καὶ πρὸς τὸ κτήσασθαί τε καὶ σώζειν τὰ χρήσιμα πρὸς τὸν βίον ὠφέλιμα ὄντα, τὴν δ᾽ ἐργασίαν καὶ τὴν ἐπιμέλειαν οὐδὲν χρήσιμα; ἔμαθον δὲ ἃ φῂς αὐτὰς ἐπί- 8
στασθαι πότερον ὡς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον οὔτε ποιήσουσαι αὐτῶν οὐδέν, ἢ τοὐναντίον ὡς καὶ ἐπιμελησόμεναι τούτων καὶ ὠφελησόμεναι ἀπ᾽ αὐτῶν; ποτέρως γὰρ ἂν μᾶλλον ἄνθρωποι σωφρονοῖεν, ἀργοῦντες, ἢ τῶν χρησίμων ἐπιμελόμενοι; ποτέρως δ᾽ ἂν δικαιότεροι εἶεν, εἰ ἐργάζοιντο, ἢ εἰ ἀργοῦντες βουλεύοιντο περὶ τῶν ἐπιτηδείων; ἀλλὰ καὶ νῦν μέν, ὡς ἐγᾦμαι, οὔτε σὺ ἐκείνας 9
φιλεῖς οὔτ᾽ ἐκεῖναι σέ, σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκεῖναι δὲ σὲ ὁρῶσαι ἀχθόμενον ἐφ᾽ ἑαυταῖς. ἐκ δὲ τούτων κίνδυνος μείζω τε ἀπέχθειαν γίγνεσθαι καὶ τὴν προγεγονυῖαν χάριν μειοῦσθαι. ἐὰν δὲ προστατήσῃς ὅπως ἐνεργοὶ ὦσι, σὺ μὲν ἐκείνας φιλήσεις, ὁρῶν ὠφελίμους σεαυτῷ οὔσας, ἐκεῖναι δὲ σὲ ἀγαπήσουσιν, αἰσθό-

μεναι χαίροντα αὐταῖς, τῶν δὲ προγεγονυιῶν εὐεργεσιῶν
ἥδιον μεμνημένοι τὴν ἀπ' ἐκείνων χάριν αὐξήσετε καὶ ἐκ
τούτων φιλικώτερόν τε καὶ οἰκειότερον ἀλλήλοις ἕξετε.
10 εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον
ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δὲ ἃ μὲν δοκεῖ κάλλιστα
καὶ πρεπωδέστατα γυναιξὶν εἶναι ἐπίστανται, ὡς ἔοικε.
πάντες δὲ ἃ ἐπίστανται ῥᾷστά τε καὶ τάχιστα καὶ κάλ-
λιστα καὶ ἥδιστα ἐργάζονται. μὴ οὖν ὄκνει, ἔφη, ταῦτα
εἰσηγεῖσθαι αὐταῖς ἃ σοί τε λυσιτελήσει κἀκείναις· καί,
11 ὡς εἰκός, ἡδέως ὑπακούσονται. Ἀλλὰ νὴ τοὺς θεούς, ἔφη
ὁ Ἀρίσταρχος, οὕτω μοι δοκεῖς καλῶς λέγειν, ὦ Σώκρατες,
ὥστε πρόσθεν μὲν οὐ προσιέμην δανείσασθαι, εἰδὼς ὅτι
ἀναλώσας ὃ ἂν λάβω οὐχ ἕξω ἀποδοῦναι, νῦν δέ μοι δοκῶ
εἰς ἔργων ἀφορμὴν ὑπομένειν αὐτὸ ποιῆσαι.

*This advice proves so successful, that Aristarchus alone seems useless among them; but he is advised to tell them the story of the sheep-dog, which has its use for the flock, though it affords neither food nor wool.*

12 Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη δὲ ἔρια,
καὶ ἐργαζόμεναι μὲν ἠρίστων, ἐργασάμεναι δὲ ἐδείπνουν,
ἱλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν· καὶ ἀντὶ ὑφορωμένων
ἑαυτοὺς ἡδέως ἀλλήλους ἑώρων, καὶ αἱ μὲν ὡς κηδεμόνα
ἐφίλουν, ὁ δὲ ὡς ὠφελίμους ἠγάπα. τέλος δὲ ἐλθὼν
πρὸς τὸν Σωκράτην χαίρων διηγεῖτο ταῦτά τε καὶ ὅτι
αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἀργὸν ἐσθίειν.
13 καὶ ὁ Σωκράτης ἔφη, Εἶτ' οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς
λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῷα, τὴν οἶν πρὸς
τὸν δεσπότην εἰπεῖν, Θαυμαστὸν ποιεῖς, ὃς ἡμῖν μὲν ταῖς
καὶ ἔριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως

ὅ τι ἂν μὴ ἐκ τῆς γῆς λάβωμεν, τῷ δὲ κυνί, ὃς οὐδὲν τοιοῦτόν
σοι παρέχει, μεταδίδως οὗπερ αὐτὸς ἔχεις σίτου. τὸν κύνα 14
οὖν ἀκούσαντα εἰπεῖν, Ναὶ μὰ Δί'· ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς αὐτὰς σώζων ὥστε μήτε ὑπ' ἀνθρώπων κλέπτεσθαι μήτε ὑπὸ λύκων ἁρπάζεσθαι, ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύναισθε, φοβούμεναι μὴ ἀπόλησθε. οὕτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι τὸν κύνα προτιμᾶσθαι. καὶ σὺ οὖν ἐκείναις λέγε ὅτι ἀντὶ κυνὸς εἶ φύλαξ καὶ ἐπιμελητής, καὶ διὰ σὲ οὐδ' ὑφ' ἑνὸς ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.

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## CHAPTER VIII.

*Socrates meeting an old acquaintance in penury, in like manner advises him to cast away false pride, and prudently to seek an employment suitable to his age and circumstances.*

Ἄλλον δέ ποτε ἀρχαῖον ἑταῖρον διὰ χρόνου ἰδών, 1
Πόθεν, ἔφη, Εὔθηρε, φαίνει; Ὑπὸ μὲν τὴν κατάλυσιν τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀποδημίας, νυνὶ μέντοι αὐτόθεν. ἐπειδὴ γὰρ ἀφῃρέθημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττικῇ ὁ πατήρ μοι οὐδὲν κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι. δοκεῖ δέ μοι τοῦτο κρεῖττον εἶναι ἢ δεῖσθαί τινος ἀνθρώπων, ἄλλως τε καὶ
μηδὲν ἔχοντα ἐφ' ὅτῳ ἂν δανειζοίμην. Καὶ πόσον 2
χρόνον οἴει σοι, ἔφη, τὸ σῶμα ἱκανὸν εἶναι μισθοῦ τὰ ἐπιτήδεια ἐργάζεσθαι; Μὰ τὸν Δί', ἔφη, οὐ πολὺν χρόνον.

Καὶ μήν, ἔφη, ὅταν γε πρεσβύτερος γένῃ, δῆλον ὅτι δα-
πάνης μὲν δεήσει, μισθὸν δὲ οὐδείς σοι ἐθελήσει τῶν
3 τοῦ σώματος ἔργων διδόναι. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν,
ἔφη, κρεῖττόν ἐστιν αὐτόθεν τοῖς τοιούτοις τῶν ἔργων
ἐπιτίθεσθαι ἃ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ
προσελθόντα τῳ τῶν πλείονα χρήματα κεκτημένων, τῷ
δεομένῳ τοῦ συνεπιμελησομένου, ἔργων τε ἐπιστατοῦντα
καὶ συγκομίζοντα καρποὺς καὶ συμφυλάττοντα τὴν οὐσίαν,
4 ὠφελοῦντα ἀντωφελεῖσθαι. Χαλεπῶς ἄν, ἔφη, ἐγώ, ὦ
Σώκρατες, δουλείαν ὑπομείναιμι. Καὶ μὴν οἵ γε ἐν ταῖς
πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι
οὐ δουλοπρεπέστεροι ἕνεκα τούτου, ἀλλ' ἐλευθεριώτεροι
5 νομίζονται. Ὅλως, ἔφη, ὦ Σώκρατες, τὸ ὑπαίτιον εἶναί
τινι οὐ πάνυ προσίεμαι. Καὶ μήν, ἔφη, Εὔθηρε, οὐ πάνυ
γε ῥᾴδιόν ἐστιν εὑρεῖν ἔργον ἐφ' ᾧ οὐκ ἄν τις αἰτίαν
ἔχοι. χαλεπὸν γὰρ οὕτω τι ποιῆσαι ὥστε μηδὲν ἁμαρ-
τεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ
ἀγνώμονι κριτῇ περιτυχεῖν· ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι
φὴς θαυμάζω εἰ ῥᾴδιόν ἐστιν ἀνέγκλητον διαγίγνεσθαι.
6 χρὴ οὖν πειρᾶσθαι τοὺς φιλαιτίους φεύγειν καὶ τοὺς
εὐγνώμονας διώκειν, καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι
ποιεῖν ὑπομένειν, ὅσα δὲ μὴ δύνασαι φυλάττεσθαι. ὅ τι
δ' ἂν πράττῃς, τούτου ὡς κάλλιστα καὶ προθυμότατα
ἐπιμελεῖσθαι. οὕτω γὰρ ἥκιστ' ἂν μέν σε οἶμαι ἐν
αἰτίᾳ εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὑρεῖν.
ῥᾷστα δὲ καὶ ἀκινδυνότατα ζῆν καὶ εἰς τὸ γῆρας διαρ-
κέστατα.

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# CHAPTER IX.

*He advises Crito, who is much tormented with frivolous lawsuits, to get a man who shall play the watchdog for him.*

Οἶδα δέ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα ὡς 1
χαλεπὸν ὁ βίος Ἀθήνησιν εἴη ἀνδρὶ βουλομένῳ τὰ ἑαυτοῦ πράττειν. Νῦν γάρ, ἔφη, ἐμέ τινες εἰς δίκας ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νομίζουσιν ἥδιον ἄν με ἀργύριον τελέσαι ἢ πράγματα ἔχειν. καὶ ὁ 2
Σωκράτης, Εἰπέ μοι, ἔφη, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι; Καὶ μάλα, ἔφη· μᾶλλον γάρ μοι λυσιτελεῖ τρέφειν ἢ μή. Οὐκ ἂν οὖν θρέψαις καὶ ἄνδρα ὅστις ἐθέλοι τε καὶ δύναιτό σου ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; Ἡδέως 3
γ' ἄν, ἔφη, εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' αὐτόν με τράποιτο. Τί δ'; ἔφη, οὐχ ὁρᾷς ὅτι πολλῷ ἥδιόν ἐστι χαριζόμενον οἵῳ σοὶ ἀνδρὶ ἢ ἀπεχθόμενον ὠφελεῖσθαι; εὖ ἴσθ' ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων ἀνδρῶν, οἳ πάνυ ἂν φιλοτιμηθεῖεν φίλῳ σοι χρῆσθαι.

*Such a man he finds in the poor but eloquent Archedemus, who turns their own litigious arts against his employer's tormentors.*

Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάνυ μὲν 4
ἱκανὸν εἰπεῖν τε καὶ πρᾶξαι, πένητα δέ· οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, ἀλλὰ φιλόχρηστός τε καὶ ἔφη ῥᾷστον εἶναι ἀπὸ τῶν συκοφαντῶν λαμβάνειν. τούτῳ οὖν ὁ Κρίτων, ὁπότε συγκομίζοι ἢ σῖτον ἢ ἔλαιον ἢ οἶνον ἢ ἔρια ἤ τι ἄλλο τῶν ἐν ἀγρῷ γιγνομένων χρησίμων πρὸς

τὸν βίον, ἀφελὼν ἔδωκε· καὶ ὁπότε θύοι, ἐκάλει, καὶ
5 τὰ τοιαῦτα πάντα ἐπεμελεῖτο. νομίσας δὲ ὁ Ἀρχέδημος
ἀποστροφήν οἱ τὸν Κρίτωνος οἶκον, μάλα περιεῖπεν
αὐτόν. καὶ εὐθὺς τῶν συκοφαντούντων τὸν Κρίτωνα ἀνευ-
ρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δ' ἐχθρούς· καὶ
προσεκαλέσατο εἰς δίκην δημοσίαν, ἐν ᾗ αὐτὸν ἔδει κρι-
6 θῆναι ὅ τι δεῖ παθεῖν ἢ ἀποτῖσαι. ὁ δὲ συνειδὼς αὑτῷ
πολλὰ καὶ πονηρὰ πάντ' ἐποίει ὥστε ἀπαλλαγῆναι τοῦ
Ἀρχεδήμου. ὁ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἕως τόν
7 τε Κρίτωνα ἀφῆκε καὶ αὐτῷ χρήματα ἔδωκεν. ἐπεὶ δὲ
τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ Ἀρχέδημος διεπράξατο, ἤδη
τότε, ὥσπερ ὅταν νομεὺς ἀγαθὸν κύνα ἔχῃ, καὶ οἱ ἄλλοι
νομεῖς βούλονται πλησίον αὐτοῦ τὰς ἀγέλας ἱστάναι, ἵνα
τοῦ κυνὸς ἀπολαύωσιν, οὕτω δὴ καὶ Κρίτωνος πολλοὶ
τῶν φίλων ἐδέοντο καὶ σφίσι παρέχειν φύλακα τὸν Ἀρχέ-
8 δημον. ὁ δὲ Ἀρχέδημος τῷ Κρίτωνι ἡδέως ἐχαρίζετο,
καὶ οὐχ ὅτι μόνος ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ
φίλοι αὐτοῦ. εἰ δέ τις αὐτῷ τούτων οἷς ἀπήχθετο ὀνει-
δίζοι ὡς ὑπὸ Κρίτωνος ὠφελούμενος κολακεύοι αὐτόν,
Πότερον οὖν, ἔφη ὁ Ἀρχέδημος, αἰσχρόν ἐστιν εὐεργετού-
μενον ὑπὸ χρηστῶν ἀνθρώπων καὶ ἀντευεργετοῦντα τοὺς
μὲν τοιούτους φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς δια-
φέρεσθαι, ἢ τοὺς μὲν καλοὺς κἀγαθοὺς ἀδικεῖν πειρώ-
μενον ἐχθροὺς ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα
πειρᾶσθαι φίλους ποιεῖσθαι καὶ χρῆσθαι τούτοις ἀντ'
ἐκείνων; ἐκ δὲ τούτου εἷς τε τῶν Κρίτωνος φίλων
Ἀρχέδημος ἦν καὶ ὑπὸ τῶν ἄλλων Κρίτωνος φίλων
ἐτιμᾶτο.

## CHAPTER X.

*In like manner Socrates induces Diodorus to do a kindness to the needy Hermogenes, thus securing to the one a protector, and to the other a devoted friend.*

Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἑταίρῳ ὄντι τοιάδε δια- 1
λεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διόδωρε, ἄν τίς σοι τῶν
οἰκετῶν ἀποδρᾷ, ἐπιμελεῖ ὅπως ἀνασώσει; Καὶ ἄλλους 2
γε νὴ Δί', ἔφη, παρακαλῶ, σῶστρα τούτου ἀνακηρύττων.
Τί γάρ; ἔφη, ἐάν τίς σοι κάμνῃ τῶν οἰκετῶν, τούτου
ἐπιμελεῖ καὶ παρακαλεῖς ἰατρούς, ὅπως μὴ ἀποθάνῃ;
Σφόδρα γ', ἔφη. Εἰ δέ τίς σοι τῶν γνωρίμων, ἔφη, πολὺ
τῶν οἰκετῶν χρησιμώτερος ὢν κινδυνεύει δι' ἔνδειαν
ἀπολέσθαι, οὐκ οἴει σοι ἄξιον εἶναι ἐπιμεληθῆναι ὅπως
διασωθῇ; καὶ μὴν οἶσθά γε ὅτι οὐκ ἀγνώμων ἐστὶν 3
Ἑρμογένης· αἰσχύνοιτο δ' ἄν, εἰ ὠφελούμενος ὑπὸ σοῦ
μὴ ἀντωφελοίη σε. καίτοι τὸ ὑπηρέτην ἑκόντα τε καὶ
εὔνουν καὶ παραμόνιμον καὶ τὸ κελευόμενον ἱκανὸν ποιεῖν
ἔχειν, καὶ μὴ μόνον τὸ κελευόμενον ἱκανὸν ὄντα ποιεῖν,
ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ χρήσιμον εἶναι καὶ προ-
νοεῖν καὶ προβουλεύεσθαι πολλῶν οἰκετῶν οἶμαι ἀντάξιον
εἶναι. οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον 4
μικροῦ ἐξῇ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι. νῦν δὲ
διὰ τὰ πράγματα εὐωνοτάτους ἔστι φίλους ἀγαθοὺς κτή-
σασθαι. καὶ ὁ Διόδωρος, Ἀλλὰ καλῶς τε, ἔφη, λέγεις, 5
ὦ Σώκρατες, καὶ κέλευσον ἐλθεῖν ὡς ἐμὲ τὸν Ἑρμογένην.
Μὰ Δί', ἔφη, οὐκ ἔγωγε· νομίζω γὰρ οὔτε σοὶ κάλλιον

εἶναι τὸ καλέσαι ἐκεῖνον τοῦ αὐτὸν ἐλθεῖν πρὸς ἐκεῖνον, οὔτ' ἐκείνῳ μεῖζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί.

6 οὕτω δὴ ὁ Διόδωρος ᾤχετο πρὸς τὸν Ἑρμογένην· καὶ οὐ πολὺ τελέσας ἐκτήσατο φίλον, ὃς ἔργον εἶχε σκοπεῖν ὅ τι ἂν ἢ λέγων ἢ πράττων ὠφελοίη τε καὶ εὐφραίνοι Διόδωρον.

# BOOK III.

## CHAPTER I.

*Socrates having advised a young friend to take lessons in the art of generalship from Dionysodorus, and finding that he has been taught tactics only, points out to him that this is but a small part of the art of the true general, who must above all things have skill in the knowledge of men.*

Ὅτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς ὧν 1
ὀρέγοιντο ποιῶν ὠφέλει, νῦν τοῦτο διηγήσομαι. ἀκού-
σας γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἥκειν ἐπαγ-
γελλόμενον στρατηγεῖν διδάξειν, ἔλεξε πρός τινα τῶν
συνόντων, ὃν ᾐσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν
τῇ πόλει τυχεῖν, Αἰσχρὸν μέντοι, ὦ νεανία, τὸν βουλό- 2
μενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμε-
λῆσαι αὐτοῦ· καὶ δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως
ζημιοῖτο, πολὺ μᾶλλον ἢ εἴ τις ἀνδριάντας ἐργολαβοίη
μὴ μεμαθηκὼς ἀνδριαντοποιεῖν. ὅλης γὰρ τῆς πόλεως 3
ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρα-
τηγῷ, μεγάλα τά τε ἀγαθὰ κατορθοῦντος αὐτοῦ, καὶ τὰ
κακὰ διαμαρτάνοντος, εἰκὸς γίγνεσθαι. πῶς οὖν οὐκ ἂν
δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἱ-
ρεθῆναι ἐπιμελόμενος ζημιοῖτο; τοιαῦτα μὲν δὴ λέγων
ἔπεισεν αὐτὸν ἐλθόντα μανθάνειν. ἐπεὶ δὲ μεμαθηκὼς 4

ἧκε, προσέπαιζεν αὐτῷ λέγων, Οὐ δοκεῖ ὑμῖν, ὦ ἄνδρες,
ὥσπερ Ὅμηρος τὸν Ἀγαμέμνονα γεραρὸν ἔφη εἶναι, οὕτω
καὶ ὅδε στρατηγεῖν μαθὼν γεραρώτερος φαίνεσθαι; καὶ
γὰρ ὥσπερ ὁ κιθαρίζειν μαθών, καὶ ἐὰν μὴ κιθαρίζῃ,
κιθαριστής ἐστι, καὶ ὁ μαθὼν ἰᾶσθαι, κἂν μὴ ἰατρεύῃ,
ὅμως ἰατρός ἐστιν, οὕτω καὶ ὅδε ἀπὸ τοῦδε τοῦ χρόνου
διατελεῖ στρατηγὸς ὤν, κἂν μηδεὶς αὐτὸν ἕληται. ὁ δὲ
μὴ ἐπιστάμενος οὔτε στρατηγὸς οὔτε ἰατρός ἐστιν, οὐδ᾽
5 ἐὰν ὑπὸ πάντων ἀνθρώπων αἱρεθῇ. ἀτάρ, ἔφη, ἵνα καί, ἐὰν
ἡμῶν τις ἢ ταξιαρχῇ ἢ λοχαγῇ σοι, ἐπιστημονέστεροι τῶν
πολεμικῶν ὦμεν, λέξον ἡμῖν πόθεν ἤρξατό σε διδάσκειν
τὴν στρατηγίαν. καὶ ὅς, Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ
ἐτελεύτα· τὰ γὰρ τακτικὰ ἐμέ γε καὶ ἄλλο οὐδὲν ἐδί-
6 δαξεν. Ἀλλὰ μήν, ἔφη ὁ Σωκράτης, τοῦτό γε πολλοστὸν
μέρος ἐστὶ στρατηγίας. καὶ γὰρ παρασκευαστικὸν τῶν
εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ καὶ ποριστικὸν
τῶν ἐπιτηδείων τοῖς στρατιώταις καὶ μηχανικὸν καὶ ἐρ-
γαστικὸν καὶ ἐπιμελῆ καὶ καρτερικὸν καὶ ἀγχίνουν καὶ
φιλόφρονά τε καὶ ὠμὸν καὶ ἁπλοῦν τε καὶ ἐπίβουλον
καὶ φυλακτικόν τε καὶ κλέπτην καὶ προετικὸν καὶ ἅρπαγα
καὶ φιλόδωρον καὶ πλεονέκτην καὶ ἀσφαλῆ καὶ ἐπιθετι-
κόν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστήμῃ δεῖ τὸν εὖ
7 στρατηγήσοντα ἔχειν. καλὸν δὲ καὶ τὸ τακτικὸν εἶναι·
πολὺ γὰρ διαφέρει στράτευμα τεταγμένον ἀτάκτου, ὥσπερ
λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν
ἐρριμμένα οὐδὲν χρήσιμά ἐστιν, ἐπειδὰν δὲ ταχθῇ κάτω
μὲν καὶ ἐπιπολῆς τὰ μήτε σηπόμενα μήτε τηκόμενα, οἵ
τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἵ τε πλίνθοι καὶ
τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθεται, τότε γίγνεται
8 πολλοῦ ἄξιον κτῆμα οἰκία. Ἀλλὰ πάνυ, ἔφη, ὁ νεανί-
σκος, ὅμοιον, ὦ Σώκρατες, εἴρηκας. καὶ γὰρ ἐν τῷ πο-

λέμῳ τούς τε πρώτους ἀρίστους δεῖ τάττειν καὶ τοὺς τελευ-
ταίους, ἐν μέσῳ δὲ τοὺς χειρίστους, ἵνα ὑπὸ μὲν τῶν
ἄγωνται, ὑπὸ δὲ τῶν ὠθῶνται. Εἰ μὲν τοίνυν, ἔφη, καὶ 9
διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν·
εἰ δὲ μή, τί σοι ὄφελος ὧν ἔμαθες; οὐδὲ γὰρ εἴ σε ἀρ-
γύριον ἐκέλευσε πρῶτον μὲν καὶ τελευταῖον τὸ κάλλιστον
τάττειν, ἐν μέσῳ δὲ τὸ χείριστον, μὴ διδάξας διαγιγνώ-
σκειν τό τε καλὸν καὶ τὸ κίβδηλον, οὐδὲν ἄν σοι ὄφελος
ἦν. Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἐδίδαξεν· ὥστε αὐτοὺς ἂν
ἡμᾶς δέοι τούς τε ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. Τί 10
οὖν οὐ σκοποῦμεν, ἔφη, πῶς ἂν αὐτῶν μὴ διαμαρτάνοι-
μεν; Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη, εἰ μὲν
ἀργύριον δέοι ἁρπάζειν, τοὺς φιλαργυρωτάτους πρώτους
καθιστάντες ὀρθῶς ἂν τάττοιμεν; Ἔμοιγε δοκεῖ. Τί δὲ
τοὺς κινδυνεύειν μέλλοντας; ἆρα τοὺς φιλοτιμοτάτους
προτακτέον; Οὗτοι γοῦν εἰσιν, ἔφη, οἱ ἕνεκα ἐπαίνου
κινδυνεύειν ἐθέλοντες. οὐ τοίνυν οὗτοί γε ἄδηλοι, ἀλλ'
ἐπιφανεῖς πανταχοῦ ὄντες εὐεύρετοι ἂν εἶεν. Ἀτάρ, ἔφη, 11
πότερά σε τάττειν μόνον ἐδίδαξεν, ἢ καὶ ὅπη καὶ ὅπως
χρηστέον ἑκάστῃ τῶν τάξεων; Οὐ πάνυ, ἔφη. Καὶ
μὴν πολλά γ' ἐστὶ πρὸς ἃ οὔτε τάττειν οὔτε ἄγειν ὡσαύ-
τως προσήκει. Ἀλλὰ μὰ Δί', ἔφη, οὐ διεσαφήνιζέ ταῦτα.
Νὴ Δί', ἔφη, πάλιν τοίνυν ἐλθὼν ἐπανερώτα· ἢν γὰρ
ἐπίστηται καὶ μὴ ἀναιδὴς ᾖ, αἰσχυνεῖται ἀργύριον εἰλη-
φὼς ἐνδεᾶ σε ἀποπέμψασθαι.

# CHAPTER II.

*To another, who had just been elected a general, Socrates shows by quotations from Homer that the good general is one who can benefit, not himself, but those whom he commands, and those who have elected him.*

1 Ἐντυχὼν δέ ποτε στρατηγεῖν ᾑρημένῳ τῳ, Τοῦ ἕνε-
κεν, ἔφη, Ὅμηρον οἴει τὸν Ἀγαμέμνονα προσαγορεῦσαι
ποιμένα λαῶν; ἆρά γε ὅτι ὥσπερ τὸν ποιμένα δεῖ ἐπι-
μελεῖσθαι ὅπως σῶαί τε ἔσονται αἱ οἶες καὶ τἀπιτήδεια
ἕξουσι, καὶ οὗ ἕνεκα τρέφονται, τοῦτο ἔσται, οὕτω καὶ
τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ ὅπως σῶοί τε οἱ στρα-
τιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἕξουσι, καὶ οὗ ἕνεκα
στρατεύονται, τοῦτο ἔσται; στρατεύονται δέ, ἵνα κρα-
2 τοῦντες τῶν πολεμίων εὐδαιμονέστεροι ὦσιν. ἢ τί δή-
ποτε οὕτως ἐπῄνεσε τὸν Ἀγαμέμνονα εἰπών,

Ἀμφότερον, βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής;

ἆρά γε ὅτι αἰχμητής τε κρατερὸς ἂν εἴη, οὐκ εἰ μόνος
αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ
παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη, καὶ βασιλεὺς
ἀγαθός, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεστή-
κοι, ἀλλ' εἰ καὶ ὧν βασιλεύοι, τούτοις εὐδαιμονίας αἴτιος
3 εἴη; καὶ γὰρ βασιλεὺς αἱρεῖται οὐχ ἵνα ἑαυτοῦ καλῶς
ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἑλόμενοι δι' αὐτὸν εὖ πράτ-
τωσι· καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς
ὡς βέλτιστος ᾖ, καὶ στρατηγοὺς αἱροῦνται τούτου ἕνεκα,
4 ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ὦσι. δεῖ οὖν τὸν στρα-
τηγοῦντα τοῦτο παρασκευάζειν τοῖς ἑλομένοις αὐτὸν στρα-
τηγεῖν· καὶ γὰρ οὔτε κάλλιον τούτου ἄλλο ῥᾴδιον εὑρεῖν

οὔτε αἴσχιον τοῦ ἐναντίου. καὶ οὕτως ἐπισκοπῶν τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετὴ τὰ μὲν ἄλλα περιῄρει, κατέλιπε δὲ τὸ εὐδαίμονας ποιεῖν ὧν ἂν ἡγῆται.

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## CHAPTER III.

*To a third just elected captain of horse, it is shown that he has thereby incurred a responsibility for the good condition alike of his horses and his men.*

Καὶ ἱππαρχεῖν δέ τινι ᾑρημένῳ οἶδά ποτε αὐτὸν τοιάδε 1
διαλεχθέντα· Ἔχοις ἄν, ἔφη, ὦ νεανία, εἰπεῖν ἡμῖν ὅτου ἕνεκα ἐπεθύμησας ἱππαρχεῖν; οὐ γὰρ δὴ τοῦ πρῶτος τῶν ἱππέων ἐλαύνειν· καὶ γὰρ οἱ ἱπποτοξόται τούτου γε ἀξιοῦνται· προελαύνουσι γοῦν καὶ τῶν ἱππάρχων. Ἀληθῆ λέγεις, ἔφη. Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθῆναί γε· ἐπεὶ καὶ οἱ μαινόμενοί γε ὑπὸ πάντων γιγνώσκονται. Ἀληθές, ἔφη, καὶ τοῦτο λέγεις. Ἀλλ' ἄρα ὅτι τὸ 2
ἱππικὸν οἴει τῇ πόλει βέλτιον ἂν ποιήσας παραδοῦναι, καὶ εἴ τις χρεία γίγνοιτο ἱππέων, τούτων ἡγούμενος ἀγαθοῦ τινος αἴτιος γενέσθαι τῇ πόλει; Καὶ μάλα, ἔφη. Καὶ ἔστι γε νὴ Δί', ἔφη ὁ Σωκράτης, καλόν, ἐὰν δύνῃ ταῦτα ποιῆσαι. ἡ δὲ ἀρχή που ἐφ' ἧς ᾕρησαι ἵππων τε καὶ ἀμβατῶν ἐστιν. Ἔστι γὰρ οὖν, ἔφη. Ἴθι δὴ λέξον 3
ἡμῖν τοῦτο πρῶτον, ὅπως διανοεῖ τοὺς ἵππους βελτίους ποιῆσαι; καὶ ὅς, Ἀλλὰ τοῦτο μέν, ἔφη, οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἕκαστον δεῖν τοῦ ἑαυτοῦ ἵππου ἐπιμελεῖσθαι. Ἐὰν οὖν, ἔφη ὁ Σωκράτης, παρέχωνταί 4
σοι τοὺς ἵππους οἱ μὲν οὕτω κακόποδας ἢ κακοσκελεῖς ἢ ἀσθενεῖς, οἱ δὲ οὕτως ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους ὥστε μὴ μένειν ὅπου ἂν σὺ τάξῃς, οἱ δὲ οὕτω λακτιστὰς ὥστε μηδὲ τάξαι

δυνατὸν εἶναι, τί σοι τοῦ ἱππικοῦ ὄφελος ἔσται; ἢ πῶς
δυνήσει τοιούτων ἡγούμενος ἀγαθόν τι ποιῆσαι τὴν
πόλιν; καὶ ὅς, Ἀλλὰ καλῶς τε λέγεις, ἔφη, καὶ πειρά-
5 σομαι τῶν ἵππων εἰς τὸ δυνατὸν ἐπιμελεῖσθαι. Τί δέ;
τοὺς ἱππέας οὐκ ἐπιχειρήσεις, ἔφη, βελτίονας ποιῆσαι;
Ἔγωγ', ἔφη.

*He must, above all, teach his men skill courage and discipline, and must inspire them with confidence in his own fitness.*

Οὐκοῦν πρῶτον μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους
ποιήσεις αὐτούς; Δεῖ γοῦν, ἔφη· καὶ γὰρ εἴ τις
6 αὐτῶν καταπέσοι, μᾶλλον ἂν οὕτω σώζοιτο. Τί γάρ;
ἐάν που κινδυνεύειν δέῃ, πότερον ἐπάγειν τοὺς πολε-
μίους ἐπὶ τὴν ἄμμον κελεύσεις, ἔνθαπερ εἰώθατε ἱπ-
πεύειν, ἢ πειράσει τὰς μελέτας ἐν τοιούτοις ποιεῖσθαι
χωρίοις ἐν οἵοισπερ οἱ πόλεμοι γίγνονται; Βέλτιον γοῦν,
7 ἔφη. Τί γάρ; τοῦ βάλλειν ὡς πλείστους ἀπὸ τῶν
ἵππων ἐπιμέλειάν τινα ποιήσει; Βέλτιον γοῦν, ἔφη, καὶ
τοῦτο. Θήγειν δὲ τὰς ψυχὰς τῶν ἱππέων καὶ ἐξοργίζειν
πρὸς τοὺς πολεμίους, ἅπερ ἀλκιμωτέρους ποιεῖ, διανε-
8 νόησαι; Εἰ δὲ μή, ἀλλὰ νῦν γε πειράσομαι, ἔφη. Ὅπως
δέ σοι πείθωνται οἱ ἱππεῖς πεφρόντικάς τι; ἄνευ γὰρ
δὴ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν καὶ ἀλκίμων
οὐδὲν ὄφελος. Ἀληθῆ λέγεις, ἔφη· ἀλλὰ πῶς ἄν τις
μάλιστα, ὦ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο;
9 Ἐκεῖνο μὲν δήπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ
ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι οὓς ἂν
ἡγῶνται βελτίστους εἶναι. καὶ γὰρ ἐν νόσῳ ὃν ἂν
ἡγῶνται ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθον-
ται, καὶ ἐν πλοίῳ ὃν ἂν κυβερνητικώτατον, καὶ ἐν
γεωργίᾳ, ὃν ἂν γεωργικώτατον. Καὶ μάλα, ἔφη. Οἰκ-

οὖν εἰκός, ἔφη, καὶ ἐν ἱππικῇ ὃς ἂν μάλιστα εἰδὼς φαίνηται ἃ δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι. Ἐὰν οὖν, ἔφη, ἐγώ, ὦ Σώκρατες, 10
βέλτιστος ὢν αὐτῶν δῆλος ὦ, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί; Ἐάν γε πρὸς τούτῳ, ἔφη, διδάξῃς αὐτοὺς ὡς τὸ πείθεσθαί σοι κάλλιόν τε καὶ σωτηριώτερον αὐτοῖς ἔσται.

*With persuasiveness of speech in addition to the other accomplishments mentioned, he may hope to be successful, for through their spirit of emulation, Athenians can be roused to excel in anything.*

Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολὺ νὴ Δί', ἔφη, ῥᾷον ἢ εἴ σοι δέοι διδάσκειν ὡς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι. Λέγεις, ἔφη, σὺ τὸν ἵππαρχον 11
πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ' ᾤου, ἔφη, χρῆναι σιωπῇ ἱππαρχεῖν; ἢ οὐκ ἐντεθύμησαι ὅτι ὅσα τε νόμῳ μεμαθήκαμεν κάλλιστα ὄντα, δι' ὧν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν, καὶ εἴ τι ἄλλο καλὸν μανθάνει τις μάθημα, διὰ λόγου μανθάνει, καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπιστάμενοι κάλλιστα διαλέγονται; ἢ τόδε οὐκ ἐντεθύμησαι, ὡς ὅταν 12
γε χορὸς εἷς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ ὁ εἰς Δῆλον πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμόθεν τούτῳ ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρία ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται; Ἀληθῆ λέγεις, ἔφη. Ἀλλὰ μὴν 13
οὔτε εὐφωνίᾳ τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων οὔτε σωμάτων μεγέθει καὶ ῥώμῃ, ὅσον φιλοτιμίᾳ, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἔντιμα. Ἀληθές, ἔφη, καὶ τοῦτο. Οὐκοῦν οἴει, ἔφη, καὶ τοῦ ἱππικοῦ τοῦ 14

ἐνθάδε εἴ τις ἐπιμεληθείη, ὡς πολὺ ἂν καὶ τούτῳ διενέγκοιεν τῶν ἄλλων ὅπλων τε καὶ ἵππων παρασκευῇ καὶ εὐταξίᾳ καὶ τῷ ἑτοίμως κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιοῦντες ἐπαίνου καὶ τιμῆς τεύ-
15 ξεσθαι; Εἰκός γε, ἔφη. Μὴ τοίνυν ὄκνει, ἔφη, ἀλλὰ πειρῶ τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε ὠφελήσει καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἀλλὰ νὴ Δία πειράσομαι, ἔφη.

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## CHAPTER IV.

*Socrates in like manner discusses with a defeated candidate the qualities of a true general, showing the analogies of a general's functions with those of a trainer of a chorus, or a good manager of a household.*

1 Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπιόντα ἤρετο, Τίνες, ὦ Νικομαχίδη, στρατηγοὶ ᾕρηνται; καὶ ὅς, Οὐ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοί εἰσιν Ἀθηναῖοι, ὥστε ἐμὲ μὲν οὐχ εἵλοντο, ὃς ἐκ καταλόγου στρατευόμενος κατατέτριμμαι καὶ λοχαγῶν καὶ ταξιαρχῶν, καὶ τραύματα ὑπὸ τῶν πολεμίων τοσαῦτα ἔχω· ἅμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος ἐπεδείκνυεν· Ἀντισθένην δέ, ἔφη, εἵλοντο, τὸν οὔτε ὁπλίτην πω στρατευσάμενον, ἔν τε τοῖς ἱππεῦσιν οὐδὲν περίβλεπτον ποιήσαντα, ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ χρήματα συλλέγειν;
2 Οὐκοῦν, ἔφη ὁ Σωκράτης, τοῦτο μὲν ἀγαθόν, εἴ γε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ ἐπιτήδεια πορίζειν; Καὶ γὰρ οἱ ἔμποροι, ἔφη ὁ Νικομαχίδης, χρήματα συλλέγειν ἱκανοί εἰσιν· ἀλλ' οὐχ ἕνεκα τούτου καὶ στρατηγεῖν δύ-
3 ναιντ' ἄν. καὶ ὁ Σωκράτης ἔφη, Ἀλλὰ καὶ φιλόνικος

Ἀντισθένης ἐστίν, ὃ στρατηγῷ προσεῖναι ἐπιτήδειόν
ἐστιν· οὐχ ὁρᾷς ὅτι καὶ ὁσάκις κεχορήγηκε πᾶσι τοῖς
χοροῖς νενίκηκε; Μὰ Δί', ἔφη ὁ Νικομαχίδης, ἀλλ' οὐδὲν
ὅμοιόν ἐστι χοροῦ τε καὶ στρατεύματος προεστάναι. Καὶ 4
μήν, ἔφη ὁ Σωκράτης, οὐδὲ ᾠδῆς γε ὁ Ἀντισθένης οὐδὲ
χορῶν διδασκαλίας ἔμπειρος ὤν, ὅμως ἐγένετο ἱκανὸς
εὑρεῖν τοὺς κρατίστους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν,
ἔφη ὁ Νικομαχίδης, ἄλλους μὲν εὑρήσει τοὺς τάξοντας
ἀνθ' ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους. Οὐκοῦν, ἔφη 5
ὁ Σωκράτης, ἐάν γε καὶ ἐν τοῖς πολεμικοῖς τοὺς κρατί-
στους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκῃ τε καὶ προαι-
ρῆται, εἰκότως ἂν καὶ τούτου νικηφόρος εἴη· καὶ δαπανᾶν
δ' αὐτὸν εἰκὸς μᾶλλον ἂν ἐθέλειν εἰς τὴν σὺν ὅλῃ τῇ
πόλει τῶν πολεμικῶν νίκην ἢ εἰς τὴν σὺν τῇ φυλῇ τῶν
χορικῶν. Λέγεις σύ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ 6
ἀνδρός ἐστι χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω
ἔγωγ', ἔφη, ὡς ὅτου ἄν τις προστατεύῃ, ἐὰν γιγνώσκῃ
τε ὧν δεῖ καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν εἴη
προστάτης, εἴτε χοροῦ εἴτε οἴκου εἴτε πόλεως εἴτε στρα-
τεύματος προστατεύοι. καὶ ὁ Νικομαχίδης, Μὰ Δί', 7
ἔφη, ὦ Σώκρατες, οὐκ ἄν ποτε ᾤμην ἐγώ σου ἀκοῦσαι
ὡς οἱ ἀγαθοὶ οἰκονόμοι ἀγαθοὶ στρατηγοὶ ἂν εἶεν. Ἴθι
δή, ἔφη, ἐξετάσωμεν τὰ ἔργα ἑκατέρου αὐτῶν, ἵνα εἰδῶ-
μεν πότερον τὰ αὐτά ἐστιν ἢ διαφέρει τι. Πάνυ γε, ἔφη.
Οὐκοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ 8
εὐπειθεῖς ἑαυτοῖς παρασκευάζειν ἀμφοτέρων ἐστὶν ἔργον;
Καὶ μάλα, ἔφη. Τί δέ; τὸ προστάττειν ἕκαστα τοῖς
ἐπιτηδείοις πράττειν; Καὶ τοῦτ', ἔφη. Καὶ μὴν τὸ τοὺς
κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν ἀμφοτέροις
οἶμαι προσήκει. Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ τοὺς 9
ὑπηκόους εὐμενεῖς ποιεῖσθαι πῶς οὐ καλὸν ἀμφοτέροις;

Καὶ τοῦτ', ἔφη. Συμμάχους δὲ καὶ βοηθοὺς προσάγε-
σθαι δοκεῖ σοι συμφέρειν ἀμφοτέροις ἢ οὔ; Πάνυ μὲν
οὖν, ἔφη. Ἀλλὰ φυλακτικοὺς τῶν ὄντων οὐκ ἀμφοτέρους
εἶναι προσήκει; Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς
καὶ φιλοπόνους ἀμφοτέρους εἶναι προσήκει περὶ τὰ αὑ-
10 τῶν ἔργα; Ταῦτα μέν, ἔφη, πάντα ὁμοίως ἀμφοτέρων
ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων. Ἀλλ' ἐχθροί
γέ τοι ἀμφοτέροις γίγνονται; Καὶ μάλα, ἔφη, τοῦτό γε.
Οὐκοῦν τὸ περιγενέσθαι τούτων ἀμφοτέροις συμφέρει;
11 Πάνυ γ', ἔφη· ἀλλ' ἐκεῖνο παρίης, ἂν δέῃ μάχεσθαι, τί
ὠφελήσει ἡ οἰκονομική; Ἐνταῦθα δήπου καὶ πλεῖστον,
ἔφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς ὅτι οὐδὲν οὕτω
λυσιτελές τε καὶ κερδαλέον ἐστὶν ὡς τὸ μαχόμενον τοὺς
πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιῶδες
ὡς τὸ ἡττᾶσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέ-
ροντα ζητήσει καὶ παρασκευάσεται, ἐπιμελῶς δὲ τὰ πρὸς
τὸ ἡττᾶσθαι φέροντα σκέψεται καὶ φυλάξεται, ἐνεργῶς
δ', ἂν τὴν παρασκευὴν ὁρᾷ νικητικὴν οὖσαν, μαχεῖται,
οὐχ ἥκιστα δὲ τούτων, ἐὰν ἀπαράσκευος ᾖ, φυλάξεται
12 συνάπτειν μάχην. μὴ καταφρόνει, ἔφη, ὦ Νικομαχίδη,
τῶν οἰκονομικῶν ἀνδρῶν· ἡ γὰρ τῶν ἰδίων ἐπιμέλεια
πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δ' ἄλλα παρα-
πλήσια ἔχει, τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων
οὐδετέρα γίγνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ
ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά· οὐ γὰρ ἄλλοις
τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται ἢ
οἷσπερ οἱ τὰ ἴδια οἰκονομοῦντες· οἷς οἱ ἐπιστάμενοι
χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ
δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσι.

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## CHAPTER V.

*With the younger Pericles he discusses the present low condition of the Athenians in warlike matters, in comparison with their former greatness.*

Περικλεῖ δέ ποτε τῷ τοῦ πάνυ Περικλέους υἱῷ δια- 1
λεγόμενος, Ἐγώ τοι, ἔφη, ὦ Περίκλεις, ἐλπίδα ἔχω σοῦ
στρατηγήσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν
εἰς τὰ πολεμικὰ ἔσεσθαι καὶ τῶν πολεμίων κρατήσειν.
καὶ ὁ Περικλῆς, Βουλοίμην ἄν, ἔφη, ὦ Σώκρατες, ἃ λέγεις·
ὅπως δὲ ταῦτα γένοιτ᾽ ἂν οὐ δύναμαι γνῶναι. Βούλει
οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπι-
σκοπῶμεν ὅπου ἤδη τὸ δυνατόν ἐστι; Βούλομαι, ἔφη.
Οὐκοῦν οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μείους εἰσὶν 2
Ἀθηναῖοι Βοιωτῶν; Οἶδα γάρ, ἔφη. Σώματα δὲ ἀγαθὰ
καὶ καλὰ πότερον ἐκ Βοιωτῶν οἴει πλείω ἂν ἐκλεχθῆναι
ἢ ἐξ Ἀθηναίων; Οὐδὲ ταύτῃ μοι δοκοῦσι λείπεσθαι.
Εὐμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι νομίζεις; Ἀθη-
ναίους ἔγωγε· Βοιωτῶν μὲν γὰρ πολλοὶ πλεονεκτούμενοι
ὑπὸ Θηβαίων δυσμενῶς αὐτοῖς ἔχουσιν, Ἀθήνησι δὲ
οὐδὲν ὁρῶ τοιοῦτον. Ἀλλὰ μὴν φιλοτιμότατοί γε καὶ 3
μεγαλοφρονέστατοι πάντων εἰσίν· ἅπερ οὐχ ἥκιστα παρ-
οξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ
ἐν τούτοις Ἀθηναῖοι μεμπτοί. Καὶ μὴν προγόνων γε
καλὰ ἔργα οὐκ ἔστιν οἷς μείζω καὶ πλείω ὑπάρχει ἢ
Ἀθηναίοις· ᾧ πολλοὶ ἐπαιρόμενοι προτρέπονταί τε ἀρε-
τῆς ἐπιμελεῖσθαι καὶ ἄλκιμοι γίγνεσθαι. Ταῦτα μὲν 4
ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· ἀλλ᾽ ὁρᾷς ὅτι ἀφ᾽
οὗ ἥ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ συμφορὰ
ἐγένετο καὶ ἡ μεθ᾽ Ἱπποκράτους ἐπὶ Δηλίῳ, ἐκ τούτων

τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτούς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους· ὥστε Βοιωτοὶ μέν, οἱ πρόσθεν οὐδ' ἐν τῇ ἑαυτῶν τολμῶντες Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' αὑτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικήν, Ἀθηναῖοι δέ, οἱ πρότερον, ὅτε Βοιωτοὶ μόνοι ἐγένοντο, πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται μὴ Βοιωτοὶ δῃώσωσι τὴν Ἀττικήν.

*Yet a brave and good ruler might restore matters, if reminding them of their former glories, he could induce the Athenians to submit as of old to discipline.*

5 Καὶ ὁ Σωκράτης, Ἀλλ' αἰσθάνομαι μέν, ἔφη, ταῦτα
οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι· νῦν
εὐαρεστοτέρως διακεῖσθαι ἡ πόλις. τὸ μὲν γὰρ θάρρος
ἀμέλειάν τε καὶ ῥᾳθυμίαν καὶ ἀπείθειαν ἐμβάλλει, ὁ δὲ
φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐτακ-
6 τοτέρους ποιεῖ. τεκμήραιο δ' ἂν τοῦτο καὶ ἀπὸ τῶν ἐν
ταῖς ναυσίν· ὅταν μὲν γὰρ δήπου μηδὲν φοβῶνται, μεσ-
τοί εἰσιν ἀταξίας· ἔστ' ἂν δὲ ἢ χειμῶνα ἢ πολεμίους
δείσωσιν, οὐ μόνον τὰ κελευόμενα πάντα ποιοῦσιν, ἀλλὰ
καὶ σιγῶσι καραδοκοῦντες τὰ προσταχθησόμενα, ὥσπερ
7 χορευταί. Ἀλλὰ μήν, ἔφη ὁ Περικλῆς, εἴ γε νῦν μάλιστα
πείθοιντο, ὥρα ἂν εἴη λέγειν πῶς ἂν αὐτοὺς προτρεψαί-
μεθα πάλιν ἀνερασθῆναι τῆς ἀρχαίας ἀρετῆς τε καὶ
8 εὐκλείας καὶ εὐδαιμονίας. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ
μὲν ἐβουλόμεθα χρημάτων αὐτοὺς ὧν οἱ ἄλλοι εἶχον ἀντι-
ποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῷά τε ὄντα
καὶ προσήκοντα, μάλιστ' ἂν οὕτως αὐτοὺς ἐξορμῷμεν
ἀντέχεσθαι τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν

αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ᾽ αὖ δεικτέον ἐκ
παλαιοῦ μάλιστα προσῆκον αὐτοῖς, καὶ ὡς τούτου ἐπιμε-
λόμενοι πάντων ἂν εἶεν κράτιστοι. Πῶς οὖν ἂν τοῦτο διδά-
σκοιμεν ; Οἶμαι μέν, εἰ τούς γε παλαιτάτους ὧν ἀκούομεν 9
προγόνους αὐτῶν ἀναμιμνήσκοιμεν αὐτοὺς ἀκηκοότας ἀρίσ-
τους γεγονέναι. Ἆρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ 10
περὶ Κέκροπα δι᾽ ἀρετὴν ἔκριναν ; Λέγω γάρ, καὶ τὴν Ἐρεχ-
θέως γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ᾽
ἐκείνου γενόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἠπείρου
πάσης, καὶ τὸν ἐφ᾽ Ἡρακλειδῶν πρὸς τοὺς ἐν Πελοπον-
νήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς
πᾶσιν ἐκεῖνοι δῆλοι γεγόνασι τῶν καθ᾽ ἑαυτοὺς ἀνθρώπων
ἀριστεύσαντες· εἰ δὲ βούλει, ἃ ὕστερον οἱ ἐκείνων μὲν 11
ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ
μὲν αὐτοὶ καθ᾽ αὑτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύον-
τας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακε-
δονίας καὶ πλείστην τῶν προγεγονότων δύναμιν καὶ
ἀφορμὴν κεκτημένους καὶ μέγιστα ἔργα κατειργασμένους,
τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ
γῆν καὶ κατὰ θάλατταν· οἳ δὴ καὶ λέγονται πολὺ διε-
νεγκεῖν τῶν καθ᾽ αὑτοὺς ἀνθρώπων. Λέγονται γάρ,
ἔφη. Τοιγαροῦν πολλῶν μὲν μεταναστάσεων ἐν τῇ Ἑλ- 12
λάδι γεγονυιῶν διέμειναν ἐν τῇ ἑαυτῶν, πολλοὶ δὲ ὑπὲρ
δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις, πολλοὶ δὲ ὑπὸ
κρειττόνων ὑβριζόμενοι κατέφευγον πρὸς ἐκείνους. καὶ 13
ὁ Περικλῆς, Καὶ θαυμάζω γ᾽, ἔφη, ὦ Σώκρατες, ἡ πόλις
ὅπως ποτ᾽ ἐπὶ τὸ χεῖρον ἔκλινεν. Ἐγὼ μέν, ἔφη, οἶμαι,
ὁ Σωκράτης, ὥσπερ καὶ ἀθληταί τινες διὰ τὸ πολὺ
ὑπερενεγκεῖν καὶ κρατιστεῦσαι καταρρᾳθυμήσαντες ὑστε-
ρίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διε-
νεγκόντας ἀμελῆσαι ἑαυτῶν, καὶ διὰ τοῦτο χείρους γεγο-

14 νέναι. Νῦν οὖν, ἔφη, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν
ἀρχαίαν ἀρετήν; καὶ ὁ Σωκράτης, Οὐδὲν ἀπόκρυφον δοκεῖ
μοι εἶναι, ἀλλ᾽ εἰ μὲν ἐξευρόντες τὰ τῶν προγόνων ἐπι-
τηδεύματα μηδὲν χεῖρον ἐκείνων ἐπιτηδεύοιεν, οὐδὲν ἂν
χείρους ἐκείνων γενέσθαι· εἰ δὲ μή, τούς γε νῦν πρω-
τεύοντας μιμούμενοι καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες,
ὁμοίως μὲν τοῖς αὐτοῖς χρώμενοι οὐδὲν ἂν χείρους ἐκεί-
νων εἶεν, εἰ δ᾽ ἐπιμελέστερον, καὶ βελτίους.

*Their present habits of insubordination and factiousness make the case difficult, but not, in Socrates' opinion, hopeless.*

15 Λέγεις, ἔφη, πόρρω που εἶναι τῇ πόλει τὴν καλοκἀγα-
θίαν. πότε γὰρ οὕτως Ἀθηναῖοι ὥσπερ Λακεδαιμόνιοι ἢ
πρεσβυτέρους αἰδέσονται, οἳ ἀπὸ τῶν πατέρων ἄρχονται
καταφρονεῖν τῶν γεραιτέρων, ἢ σωμασκήσουσιν οὕτως,
οἳ οὐ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπι-
16 μελομένων καταγελῶσι; πότε δὲ οὕτω πείσονται τοῖς
ἄρχουσιν, οἳ καὶ ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν
ἀρχόντων; ἢ πότε οὕτως ὁμονοήσουσιν, οἵ γε ἀντὶ μὲν
τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα ἐπηρεάζουσιν ἀλ-
λήλοις καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀν-
θρώποις, μάλιστα δὲ πάντων ἔν τε ταῖς ἰδίαις συνόδοις
καὶ ταῖς κοιναῖς διαφέρονται, καὶ πλείστας δίκας ἀλλή-
λοις δικάζονται, καὶ προαιροῦνται μᾶλλον οὕτω κερδαί-
νειν ἀπ᾽ ἀλλήλων ἢ συνωφελοῦντες αὑτούς, τοῖς δὲ κοι-
νοῖς ὥσπερ ἀλλοτρίοις χρώμενοι, περὶ τούτων αὖ μάχον-
ται καὶ ταῖς εἰς τὰ τοιαῦτα δυνάμεσι μάλιστα χαίρουσιν;
17 ἐξ ὧν πολλὴ μὲν ἀτηρία καὶ κακία τῇ πόλει ἐμφύεται,
πολλὴ δὲ ἔχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις ἐγ-
γίγνεται, δι᾽ ἃ ἔγωγε μάλα φοβοῦμαι ἀεὶ μή τι μεῖζον
ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ.

*For the sailors even now are obedient, and discipline may be restored if good generals could be found, who among other things would know how to use all available means of defence.*

Μηδαμῶς, ἔφη ὁ Σωκράτης, ὦ Περίκλεις, οὕτως ἡγοῦ 18
ἀνηκέστῳ πονηρίᾳ νοσεῖν Ἀθηναίους. οὐχ ὁρᾷς ὡς εὔτακτοι μέν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶσι πείθονται τοῖς ἐπιστάταις, οὐδένων δὲ καταδεέστερον ἐν τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις;
Τοῦτο γάρ τοι, ἔφη, καὶ θαυμαστόν ἐστι, τὸ τοὺς μὲν 19
τοιούτους πειθαρχεῖν τοῖς ἐφεστῶσι, τοὺς δὲ ὁπλίτας καὶ τοὺς ἱππέας, οἳ δοκοῦσι καλοκἀγαθίᾳ προκεκρίσθαι τῶν
πολιτῶν, ἀπειθεστάτους εἶναι πάντων. καὶ ὁ Σωκράτης 20
ἔφη, Ἡ δὲ ἐν Ἀρείῳ πάγῳ βουλή, ὦ Περίκλεις, οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται; Καὶ μάλα, ἔφη. Οἶσθα οὖν τινας, ἔφη, κάλλιον ἢ νομιμώτερον ἢ σεμνότερον ἢ δικαιότερον τάς τε δίκας δικάζοντας καὶ τἆλλα πάντα πράττοντας; Οὐ μέμφομαι, ἔφη, τούτοις. Οὐ τοίνυν, ἔφη, δεῖ ἀθυμεῖν, ὡς οὐκ εὐτάκτων ὄντων Ἀθηναίων.
Καὶ μὴν ἔν γε τοῖς στρατιωτικοῖς, ἔφη, ἔνθα μάλιστα 21
δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν. Ἴσως γάρ, ἔφη ὁ Σωκράτης, ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν. οὐχ ὁρᾷς ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἷς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; ἀλλὰ πάντες οἱ τούτων ἄρχοντες ἔχουσι δεῖξαι ὁπόθεν ἔμαθον ταῦτα ἐφ' οἷς ἐφεστᾶσι· τῶν δὲ
στρατηγῶν οἱ πλεῖστοι αὐτοσχεδιάζουσιν. οὐ μέντοι σέ 22
γε τοιοῦτον ἐγὼ νομίζω εἶναι, ἀλλ' οἶμαί σε οὐδὲν ἧττον ἔχειν εἰπεῖν ὁπότε στρατηγεῖν ἢ ὁπότε παλαίειν ἤρξω μανθάνειν. καὶ πολλὰ μὲν οἶμαί σε τῶν πατρῴων στρα-

τηγημάτων παρειληφότα διασώζειν, πολλὰ δὲ πανταχό-
θεν συνηχέναι, ὁπόθεν οἷόν τε ἦν μαθεῖν τι ὠφέλιμον
23 εἰς στρατηγίαν. οἶμαι δέ σε πολλὰ μεριμνᾶν ὅπως μὴ
λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφελίμων,
καὶ ἐάν τι τοιοῦτον αἴσθῃ σεαυτὸν μὴ εἰδότα, ζητεῖν
τοὺς ἐπισταμένους ταῦτα, οὔτε δώρων οὔτε χαρίτων φει-
δόμενον, ὅπως μάθῃς παρ' αὐτῶν ἃ μὴ ἐπίστασαι καὶ
24 συνεργοὺς ἀγαθοὺς ἔχῃς. καὶ ὁ Περικλῆς, Οὐ λανθάνεις
με, ὦ Σώκρατες, ἔφη, ὅτι οὐδ' οἰόμενός με τούτων ἐπι-
μελεῖσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδάσκειν ὅτι
τὸν μέλλοντα στρατηγεῖν τούτων ἁπάντων ἐπιμελεῖσθαι
25 δεῖ. ὁμολογῶ μέντοι κἀγώ σοι ταῦτα. Τοῦτο δ', ἔφη,
ὦ Περίκλεις, κατανενόηκας, ὅτι πρόκειται τῆς χώρας
ἡμῶν ὄρη μεγάλα, καθήκοντα ἐπὶ τὴν Βοιωτίαν, δι' ὧν
εἰς τὴν χώραν εἴσοδοι στεναί τε καὶ προσάντεις εἰσί,
26 καὶ ὅτι μέση διέζωσται ὄρεσιν ἐρυμνοῖς; Καὶ μάλα, ἔφη.
Τί δέ; ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πισίδαι ἐν τῇ
βασιλέως χώρᾳ κατέχοντες ἐρυμνὰ πάνυ χωρία καὶ
κούφως ὡπλισμένοι δύνανται πολλὰ μὲν τὴν βασιλέως
χώραν καταθέοντες κακοποιεῖν, αὐτοὶ δὲ ζῆν ἐλεύθεροι;
27 Καὶ τοῦτο γ', ἔφη, ἀκούω. Ἀθηναίους δ' οὐκ ἂν οἴει,
ἔφη, μέχρι τῆς ἐλαφρᾶς ἡλικίας ὡπλισμένους κουφοτέροις
ὅπλοις καὶ τὰ προκείμενα τῆς χώρας ὄρη κατέχοντας,
βλαβεροὺς μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβο-
λὴν τοῖς πολίταις τῆς χώρας κατεσκευάσθαι; καὶ ὁ Πε-
ρικλῆς, Πάντ' οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ταῦτα χρή-
28 σιμα εἶναι. Εἰ τοίνυν, ἔφη ὁ Σωκράτης, ἀρέσκει σοι
ταῦτα, ἐπιχείρει αὐτοῖς, ὦ ἄριστε· ὅ τι μὲν γὰρ ἂν τού-
των καταπράξῃς, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγα-
θόν· ἐὰν δέ τι αὐτῶν ἀδυνατῇς, οὔτε τὴν πόλιν βλάψεις
οὔτε σαυτὸν καταισχυνεῖς.

## CHAPTER VI.

*The young Glaucon showing excessive eagerness to embark in politics, Socrates on examining him, discovers that he has not qualified himself by study, whether of the armed strength of his own or other countries, or of their resources in time of peace.*

Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὅτ' ἐπεχείρει δημηγο- 1
ρεῖν, ἐπιθυμῶν προστατεύειν τῆς πόλεως οὐδέπω εἴκο-
σιν ἔτη γεγονώς, τῶν ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς
ἐδύνατο παῦσαι ἑλκόμενόν τε ἀπὸ τοῦ βήματος καὶ κατα-
γέλαστον ὄντα· Σωκράτης δέ, εὔνους ὢν αὐτῷ διά τε
Χαρμίδην τὸν Γλαύκωνος καὶ διὰ Πλάτωνα, μόνος ἔπαυ-
σεν. ἐντυχὼν γὰρ αὐτῷ πρῶτον μὲν εἰς τὸ ἐθελῆσαι 2
ἀκούειν τοιάδε λέξας κατέσχεν· Ὦ Γλαύκων, ἔφη, προ-
στατεύειν ἡμῖν διανενόησαι τῆς πόλεως; Ἔγωγ', ἔφη, ὦ
Σώκρατες. Νὴ Δί', ἔφη, καλὸν γάρ, εἴπερ τι καὶ ἄλλο
τῶν ἐν ἀνθρώποις. δῆλον γὰρ ὅτι ἐὰν τοῦτο διαπράξῃ,
δυνατὸς μὲν ἔσει αὐτὸς τυγχάνειν ὅτου ἂν ἐπιθυμῇς, ἱκα-
νὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπαρεῖς δὲ τὸν πατρῷον
οἶκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομαστὸς δ' ἔσει πρῶ-
τον μὲν ἐν τῇ πόλει, ἔπειτα ἐν τῇ Ἑλλάδι, ἴσως δ',
ὥσπερ Θεμιστοκλῆς, καὶ ἐν τοῖς βαρβάροις· ὅπου δ' ἂν
ᾖς, πανταχοῦ περίβλεπτος ἔσει. ταῦτ' οὖν ἀκούων ὁ 3
Γλαύκων ἐμεγαλύνετο καὶ ἡδέως παρέμενε. μετὰ δὲ
ταῦτα ὁ Σωκράτης, Οὐκοῦν, ἔφη, τοῦτο μέν, ὦ Γλαύκων,
δῆλον ὅτι εἴπερ τιμᾶσθαι βούλει, ὠφελητέα σοι ἡ πόλις
ἐστί; Πάνυ μὲν οὖν, ἔφη. Πρὸς θεῶν, ἔφη, μὴ τοίνυν
ἀποκρύψῃ, ἀλλ' εἶπον ἡμῖν ἐκ τίνος ἄρξει τὴν πόλιν
εὐεργετεῖν. ἐπεὶ δὲ ὁ Γλαύκων διεσιώπησεν, ὡς ἂν τότε 4

σκοπῶν ὁπόθεν ἄρχοιτο, Ἆρ᾽, ἔφη ὁ Σωκράτης, ὥσπερ
φίλου οἶκον εἰ αὐξῆσαι βούλοιο, πλουσιώτερον αὐτὸν
ἐπιχειροίης ἂν ποιεῖν, οὕτω καὶ τὴν πόλιν πειράσει
5 πλουσιωτέραν ποιῆσαι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν
πλουσιωτέρα γ᾽ ἂν εἴη προσόδων αὐτῇ πλειόνων γενο-
μένων; Εἰκὸς γοῦν, ἔφη. Λέξον δή, ἔφη, ἐκ τίνων νῦν
αἱ πρόσοδοι τῇ πόλει καὶ πόσαι τινές εἰσι; δῆλον γὰρ
ὅτι ἔσκεψαι, ἵνα, εἰ μέν τινες αὐτῶν ἐνδεῶς ἔχουσιν,
ἐκπληρώσῃς, εἰ δὲ παραλείπονται, προσπορίσῃς. Ἀλλὰ
6 μὰ Δί᾽, ἔφη ὁ Γλαύκων, ταῦτά γε οὐκ ἐπέσκεμμαι. Ἀλλ᾽
εἰ τοῦτο, ἔφη, παρέλιπες, τάς γε δαπάνας τῆς πόλεως
ἡμῖν εἰπέ· δῆλον γὰρ ὅτι καὶ τούτων τὰς περιττὰς ἀφαι-
ρεῖν διανοεῖ. Ἀλλὰ μὰ τὸν Δί᾽, ἔφη, οὐδὲ πρὸς ταῦτά
πω ἐσχόλασα. Οὐκοῦν, ἔφη, τὸ μὲν πλουσιωτέραν τὴν
πόλιν ποιεῖν ἀναβαλούμεθα· πῶς γὰρ οἷόν τε μὴ εἰδότα
γε τὰ ἀναλώματα καὶ τὰς προσόδους ἐπιμεληθῆναι τού-
7 των; Ἀλλ᾽, ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι
καὶ ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν. Νὴ Δία σφό-
δρα γ᾽, ἔφη ὁ Σωκράτης, ἐάν τις αὐτῶν κρείττων ᾖ·
ἥττων δὲ ὢν καὶ τὰ ὄντα προσαποβάλοι ἄν. Ἀληθῆ
8 λέγεις, ἔφη. Οὐκοῦν, ἔφη, τόν γε βουλευσόμενον πρὸς
οὕστινας δεῖ πολεμεῖν τήν τε τῆς πόλεως δύναμιν καὶ τὴν
τῶν ἐναντίων εἰδέναι δεῖ, ἵνα, ἐὰν μὲν ἡ τῆς πόλεως κρείτ-
των ᾖ, συμβουλεύῃ ἐπιχειρεῖν τῷ πολέμῳ, ἐὰν δὲ ἥττων
τῶν ἐναντίων, εὐλαβεῖσθαι πείθῃ. Ὀρθῶς λέγεις, ἔφη.
9 Πρῶτον μὲν τοίνυν, ἔφη, λέξον ἡμῖν τῆς πόλεως τήν τε
πεζικὴν καὶ τὴν ναυτικὴν δύναμιν, εἶτα τὴν τῶν ἐναντίων.
Ἀλλὰ μὰ τὸν Δί᾽, ἔφη, οὐκ ἂν ἔχοιμί σοι οὕτω γε ἀπὸ
στόματος εἰπεῖν. Ἀλλ᾽ εἰ γέγραπταί σοι, ἔνεγκε, ἔφη·
πάνυ γὰρ ἡδέως ἂν τοῦτο ἀκούσαιμι. Ἀλλὰ μὰ τὸν Δί᾽,
10 ἔφη, οὐδὲ γέγραπταί μοί πω. Οὐκοῦν, ἔφη, καὶ περὶ

πολέμου συμβουλεύειν τήν γε πρώτην ἐπισχήσομεν·
ἴσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν ἄρτι ἀρχόμενος τῆς
προστατείας οὔπω ἐξήτακας. ἀλλά τοι περί γε φυλακῆς
τῆς χώρας οἶδ' ὅτι ἤδη σοι μεμέληκε, καὶ οἶσθα ὁπόσαι
τε φυλακαὶ ἐπίκαιροί εἰσι καὶ ὁπόσαι μή, καὶ ὁπόσοι τε
φρουροὶ ἱκανοί εἰσι καὶ ὁπόσοι μή εἰσι· καὶ τὰς μὲν
ἐπικαίρους φυλακὰς συμβουλεύσεις μείζονας ποιεῖν, τὰς
δὲ περιττὰς ἀφαιρεῖν. Νὴ Δί', ἔφη ὁ Γλαύκων, ἁπάσας 11
μὲν οὖν ἔγωγε, ἕνεκά γε τοῦ οὕτως αὐτὰς φυλάττεσθαι
ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας. Ἐὰν δέ τις ἀφέλῃ
γ', ἔφη, τὰς φυλακάς, οὐκ οἴει καὶ ἁρπάζειν ἐξουσίαν
ἔσεσθαι τῷ βουλομένῳ; ἀτάρ, ἔφη, πότερον ἐλθὼν αὐτὸς
ἐξήτακας τοῦτο, ἢ πῶς οἶσθα ὅτι κακῶς φυλάττονται;
Εἰκάζω, ἔφη. Οὐκοῦν, ἔφη, καὶ περὶ τούτων, ὅταν μη-
κέτι εἰκάζωμεν, ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλεύσομεν;
Ἴσως, ἔφη ὁ Γλαύκων, βέλτιον. Εἴς γε μήν, ἔφη, τἀργύ- 12
ρεια οἶδ' ὅτι οὐκ ἀφῖξαι, ὥστ' ἔχειν εἰπεῖν διότι νῦν
ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γὰρ οὖν
ἐλήλυθα, ἔφη. Καὶ γὰρ νὴ Δί', ἔφη ὁ Σωκράτης, λέγε-
ται βαρὺ τὸ χωρίον εἶναι, ὥστε, ὅταν περὶ τούτου δέῃ
συμβουλεύειν, αὕτη σοι ἡ πρόφασις ἀρκέσει. Σκώπτο- 13
μαι, ἔφη ὁ Γλαύκων. Ἀλλ' ἐκείνου γέ τοι, ἔφη, οἶδ'
ὅτι οὐκ ἠμέληκας, ἀλλ' ἔσκεψαι, πόσον χρόνον ἱκανός
ἐστιν ὁ ἐκ τῆς χώρας γιγνόμενος σῖτος διατρέφειν τὴν
πόλιν, καὶ πόσου εἰς τὸν ἐνιαυτὸν προσδεῖται, ἵνα μὴ
τοῦτο γε λάθῃ σέ ποτε ἡ πόλις ἐνδεὴς γενομένη, ἀλλ'
εἰδὼς ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλεύων τῇ πόλει
βοηθεῖν τε καὶ σώζειν αὐτήν. Λέγεις, ἔφη ὁ Γλαύκων,
παμμέγεθες πρᾶγμα, εἴ γε καὶ τῶν τοιούτων ἐπιμελεῖσθαι
δεήσει.

*He is advised therefore to begin with small things, and endeavour to manage one house well before he ventures on larger enterprises.*

14 Ἀλλὰ μέντοι, ἔφη ὁ Σωκράτης, οὐδ' ἂν τὸν ἑαυτοῦ
ποτε οἶκον καλῶς τις οἰκήσειεν, εἰ μὴ πάντα μὲν εἴσεται
ὧν προσδεῖται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει.
ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκιῶν
συνέστηκε, χαλεπὸν δ' ἐστὶν ἅμα τοσούτων οἰκιῶν ἐπιμε-
λεῖσθαι, πῶς οὐχ ἕνα τὸν τοῦ θείου πρῶτον ἐπειράθης
αὐξῆσαι; δεῖται δέ. κἂν μὲν τοῦτον δύνῃ, καὶ πλείοσιν
ἐπιχειρήσεις· ἕνα δὲ μὴ δυνάμενος ὠφελῆσαι πῶς ἂν
πολλούς γε δυνηθείης; ὥσπερ εἴ τις ἓν τάλαντον
μὴ δύναιτο φέρειν, πῶς οὐ φανερὸν ὅτι πλείω γε φέρειν
15 οὐδ' ἐπιχειρητέον αὐτῷ; Ἀλλ' ἔγωγ', ἔφη ὁ Γλαύκων,
ὠφελοίην ἂν τὸν τοῦ θείου οἶκον, εἴ μοι ἐθέλοι πείθεσθαι.
Εἶτα, ἔφη ὁ Σωκράτης, τὸν θεῖον οὐ δυνάμενος πείθειν,
Ἀθηναίους πάντας μετὰ τοῦ θείου νομίζεις δυνήσεσθαι
16 ποιῆσαι πείθεσθαί σοι; φυλάττου, ἔφη, ὦ Γλαύκων,
ὅπως μὴ τοῦ εὐδοξεῖν ἐπιθυμῶν εἰς τοὐναντίον ἔλθῃς.
ἢ οὐχ ὁρᾷς ὡς σφαλερόν ἐστι τὸ ἃ μὴ οἶδέ τις, ταῦτα ἢ
λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἶσθα
τοιούτους, οἷοι φαίνονται καὶ λέγοντες ἃ μὴ ἴσασι καὶ
πράττοντες, πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαί-
νου μᾶλλον ἢ ψόγου τυγχάνειν καὶ πότερον θαυμάζεσθαι
17 μᾶλλον ἢ καταφρονεῖσθαι· ἐνθυμοῦ δὲ καὶ τῶν εἰδότων
ὅ τι τε λέγουσι καὶ ὅ τι ποιοῦσι, καί, ὡς ἐγὼ νομίζω,
εὑρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ
θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς
δὲ κακοδοξοῦντάς τε καὶ καταφρονουμένους ἐκ τῶν ἀμα-
18 θεστάτων. εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσ-
θαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ

εἰδέναι ἃ βούλει πράττειν· ἐὰν γὰρ τούτῳ διενεγκὼν τῶν ἄλλων ἐπιχειρῇς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι εἰ πάνυ ῥᾳδίως τύχοις ὧν ἐπιθυμεῖς.

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## CHAPTER VII.

*Charmides, on the other hand, who is too averse from politics, is urged not to have any foolish fear of the ignorant multitude, but to cultivate his faculties for the benefit of the State.*

Χαρμίδην δὲ τὸν Γλαύκωνος ὁρῶν ἀξιόλογον μὲν ἄνδρα 1
ὄντα καὶ πολλῷ δυνατώτερον τῶν τὰ πολιτικὰ τότε πραττόντων, ὀκνοῦντα δὲ προσιέναι τῷ δήμῳ καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι, Εἰπέ μοι, ἔφη, ὦ Χαρμίδη, εἴ τις ἱκανὸς ὢν τοὺς στεφανίτας ἀγῶνας νικᾶν, καὶ διὰ τοῦτο αὐτός τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν, μὴ ἐθέλοι ἀγωνίζεσθαι, ποῖόν τινα τοῦτον νομίζοις ἂν τὸν ἄνδρα εἶναι; Δῆλον
ὅτι, ἔφη, μαλακόν τε καὶ δειλόν. Εἰ δέ τις, ἔφη, δυνατὸς 2
ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τήν τε πόλιν αὔξειν καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι, ὀκνοίη δὴ τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο; Ἴσως, ἔφη· ἀτὰρ πρὸς τί με ταῦτ᾽ ἐρωτᾷς; Ὅτι, ἔφη, οἶμαί σε δυνατὸν ὄντα ὀκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα ὧν ἀνάγκη
σοι μετέχειν πολίτῃ γε ὄντι. Τὴν δὲ ἐμὴν δύναμιν, ἔφη 3
ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν ταῦτά μου καταγιγνώσκεις; Ἐν ταῖς συνουσίαις, ἔφη, αἷς σύνει τοῖς τὰ τῆς πόλεως πράττουσι· καὶ γὰρ ὅταν τι ἀνακοινῶνταί σοι, ὁρῶ σε καλῶς συμβουλεύοντα, καὶ ὅταν τι ἁμαρτάνωσιν,

4 ὀρθῶς ἐπιτιμῶντα. Οὐ ταὐτόν ἐστιν, ἔφη, ὦ Σώκρατες,
ἰδίᾳ τε διαλέγεσθαι καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ
μήν, ἔφη, ὅ γε ἀριθμεῖν δυνάμενος οὐδὲν ἧττον ἐν τῷ
πλήθει ἢ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνας ἄριστα κιθαρί-
5 ζοντες οὗτοι καὶ ἐν τῷ πλήθει κρατιστεύουσιν. Αἰδῶ
δὲ καὶ φόβον, ἔφη, οὐχ ὁρᾷς ἔμφυτά τε ἀνθρώποις ὄντα
καὶ πολλῷ μᾶλλον ἐν τοῖς ὄχλοις ἢ ἐν ταῖς ἰδίαις ὁμιλί-
αις παριστάμενα; Καὶ σέ γε διδάξων, ἔφη, ὥρμημαι. ὅτι
οὔτε τοὺς φρονιμωτάτους αἰδούμενος οὔτε τοὺς ἰσχυροτά-
τους φοβούμενος, ἐν τοῖς ἀφρονεστάτοις τε καὶ ἀσθενε-
6 στάτοις αἰσχύνει λέγειν. πότερον γὰρ τοὺς κναφέας
αὐτῶν ἢ τοὺς σκυτέας ἢ τοὺς τέκτονας ἢ τοὺς χαλκέας ἢ
τοὺς γεωργοὺς ἢ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μετα-
βαλλομένους καὶ φροντίζοντας ὅ τι ἐλάττονος πριάμενοι
πλείονος ἀπόδωνται αἰσχύνει; ἐκ γὰρ τούτων ἁπάντων ἡ
7 ἐκκλησία συνίσταται. τί δὲ οἴει διαφέρειν ὃ σὺ ποιεῖς
ἢ τῶν ἀσκητῶν ὄντα κρείττω τοὺς ἰδιώτας φοβεῖσθαι;
οὐ γὰρ τοῖς πρωτεύουσιν ἐν τῇ πόλει, ὧν ἔνιοι καταφρονοῦσί
σου, ῥᾳδίως διαλεγόμενος, καὶ τῶν ἐπιμελομένων τοῦ τῇ
πόλει διαλέγεσθαι πολὺ περιών, ἐν τοῖς μηδεπώποτε φρον-
τίσασι τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιν
8 ὀκνεῖς λέγειν, δεδιὼς μὴ καταγελασθῇς; Τί δ'; ἔφη, οὐ
δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὀρθῶς
λεγόντων καταγελᾶν; Καὶ γὰρ οἱ ἕτεροι, ἔφη· διὸ καὶ
θαυμάζω σου, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥᾳδίως χει-
ρούμενος, τούτοις μηδένα τρόπον οἴει δυνήσεσθαι προσ-
9 ενεχθῆναι. ὠγαθέ, μὴ ἀγνόει σεαυτόν, μηδὲ ἁμάρτανε ἃ
οἱ πλεῖστοι ἁμαρτάνουσιν· οἱ γὰρ πολλοὶ ὡρμηκότες ἐπὶ
τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα οὐ τρέπονται ἐπὶ τὸ
ἑαυτοὺς ἐξετάζειν. μὴ οὖν ἀπορρᾳθύμει τούτου, ἀλλὰ
διατείνου μᾶλλον πρὸς τὸ σαυτῷ προσέχειν· καὶ μὴ

ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σὲ βέλτιον ἔχειν. τούτων γὰρ καλῶς ἐχόντων οὐ μόνον οἱ ἄλλοι πολῖται, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτὸς σὺ οὐκ ἐλάχιστα ὠφελήσει.

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## CHAPTER VIII.

*Socrates is not entrapped into any definition of abstract good, or abstract beauty: all intelligible good or beauty having reference to some end or purpose.*

Ἀριστίππου δὲ ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, 1 ὥσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἠλέγχετο, βουλόμενος τοὺς συνόντας ὠφελεῖν ὁ Σωκράτης ἀπεκρίνατο, οὐχ ὥσπερ οἱ φυλαττόμενοι μή πῃ ὁ λόγος ἐπαλλαχθῇ, ἀλλ' ὡς ἂν πεπεισμένος μάλιστα πράττειν τὰ δέοντα. ὁ μὲν γὰρ αὐτὸν ἤρετο εἴ τι εἰδείη ἀγαθόν, ἵνα, εἴ τι 2 εἴποι τῶν τοιούτων, οἷον ἢ σιτίον ἢ ποτὸν ἢ χρήματα ἢ ὑγίειαν ἢ ῥώμην ἢ τόλμαν, δεικνύοι δὴ τοῦτο κακὸν ἐνίοτε ὄν. ὁ δὲ εἰδὼς ὅτι, ἐάν τι ἐνοχλῇ ἡμᾶς, δεόμεθα τοῦ παύσοντος, ἀπεκρίνατο ᾗπερ καὶ ποιεῖν κράτιστον· Ἆρά γε, ἔφη, ἐρωτᾷς με εἴ τι οἶδα πυρετοῦ ἀγαθόν; 3 Οὐκ ἔγωγ', ἔφη. Ἀλλ' ὀφθαλμίας; Οὐδὲ τοῦτο. Ἀλλὰ λιμοῦ; Οὐδὲ λιμοῦ. Ἀλλὰ μήν, ἔφη, εἴ γ' ἐρωτᾷς με εἴ τι ἀγαθὸν οἶδα ὃ μηδενὸς ἀγαθόν ἐστιν, οὔτ' οἶδα, ἔφη, οὔτε δέομαι.

Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτὸν εἴ τι 4 εἰδείη καλόν, Καὶ πολλά, ἔφη. Ἆρ' οὖν, ἔφη, πάντα ὅμοια ἀλλήλοις; Ὡς οἷόν τε μὲν οὖν, ἔφη, ἀνομοιότατα ἔνια. Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἂν εἴη; Ὅτι νὴ Δί', ἔφη, ἔστι μὲν τῷ καλῷ πρὸς δρόμον

ἀνθρώπῳ ἄλλος ἀνόμοιος καλὸς πρὸς πάλην, ἔστι δὲ
ἀσπὶς καλὴ πρὸς τὸ προβάλλεσθαι ὡς ἔνι ἀνομοιοτάτη
τῷ ἀκοντίῳ, καλῷ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρε-
5 σθαι. Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνει μοι ἢ ὅτε
σε ἠρώτησα εἴ τι ἀγαθὸν εἰδείης. Σὺ δ' οἴει, ἔφη, ἄλλο
μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ' ὅτι πρὸς
ταὐτὰ πάντα καλά τε κἀγαθά ἐστι; πρῶτον μὲν γὰρ ἡ
ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν
ἐστιν· ἔπειτα οἱ ἄνθρωποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ
καλοί τε κἀγαθοὶ λέγονται· πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώ-
ματα τῶν ἀνθρώπων καλά τε κἀγαθὰ φαίνεται. πρὸς
ταὐτὰ δὲ καὶ τἆλλα πάντα οἷς ἄνθρωποι χρῶνται καλά
6 τε κἀγαθὰ νομίζεται, πρὸς ἅπερ ἂν εὔχρηστα ᾖ. Ἆρ'
οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλόν ἐστι; Νὴ Δί',
ἔφη, καὶ χρυσῆ γε ἀσπὶς αἰσχρόν, ἐὰν πρὸς τὰ ἑαυτῶν
ἔργα ὁ μὲν καλῶς πεποιημένος ᾖ, ἡ δὲ κακῶς. Λέγεις
7 σύ, ἔφη, καλά τε καὶ αἰσχρὰ τὰ αὐτὰ εἶναι; Καὶ νὴ Δί'
ἔγωγ', ἔφη, ἀγαθά τε καὶ κακά· πολλάκις γὰρ τό τε
λιμοῦ ἀγαθὸν πυρετοῦ κακόν ἐστι καὶ τὸ πυρετοῦ ἀγα-
θὸν λιμοῦ κακόν ἐστι· πολλάκις δὲ τὸ μὲν πρὸς δρόμον
καλὸν πρὸς πάλην αἰσχρόν, τὸ δὲ πρὸς πάλην καλὸν
πρὸς δρόμον αἰσχρόν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλά
ἐστι πρὸς ἃ ἂν εὖ ἔχῃ, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἃ ἂν
κακῶς.

*This he illustrates by showing the various requirements of a fine house for varying circumstances.*

8 Καὶ οἰκίας δὲ λέγων τὰς αὐτὰς καλάς τε εἶναι καὶ χρησίμους παιδεύειν ἔμοιγ' ἐδόκει οἵας χρὴ οἰκοδομεῖσθαι. ἐπεσκόπει δὲ ὧδε· Ἆρά γε τὸν μέλλοντα οἰκίαν οἵαν χρὴ ἔχειν τοῦτο δεῖ μηχανᾶσθαι, ὅπως ἡδίστη τε

ἐνδιαιτᾶσθαι καὶ χρησιμωτάτη ἔσται; τούτου δὲ ὁμολογουμένου, 9 Οὐκοῦν ἡδὺ μὲν θέρους ψυχεινὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεεινήν; ἐπειδὴ δὲ καὶ τοῦτο συμφαίεν, Οὐκοῦν ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χειμῶνος ὁ ἥλιος εἰς τὰς παστάδας ὑπολάμπει, τοῦ δὲ θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευόμενος σκιὰν παρέχει. οὐκοῦν εἴ γε καλῶς ἔχει ταῦτα οὕτω γίγνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ ἀποκλείηται, χθαμαλώτερα δὲ τὰ πρὸς ἄρκτον, ἵνα οἱ ψυχροὶ μὴ ἐμπίπτωσιν ἄνεμοι· ὡς δὲ συνελόντι εἰπεῖν ὅποι πάσας ὥρας 10 αὐτός τε ἂν ἥδιστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τίθοιτο, αὕτη ἂν εἰκότως ἡδίστη τε καὶ καλλίστη οἴκησις εἴη. γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐφροσύνας ἀποστεροῦσιν ἢ παρέχουσι. ναοῖς γε μὴν καὶ βωμοῖς χώραν ἔφη εἶναι πρεπωδεστάτην ἥτις ἐμφανεστάτη οὖσα ἀστιβεστάτη εἴη· ἡδὺ μὲν γὰρ ἰδόντας προσεύξασθαι, ἡδὺ δὲ ἁγνῶς ἔχοντας προσιέναι.

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## CHAPTER IX.

*In the matter of courage, he points out the teachable aspect of this virtue.*

Πάλιν δὲ ἐρωτώμενος ἡ ἀνδρεία πότερον εἴη διδακτὸν 1 ἢ φυσικόν, Οἶμαι μέν, ἔφη, ὥσπερ σῶμα σώματος ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω καὶ ψυχὴν ψυχῆς ἐρρωμενεστέραν πρὸς τὰ δεινὰ φύσει γίγνεσθαι. ὁρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλμῃ. νομίζω 2

μέντοι πᾶσαν φύσιν μαθήσει καὶ μελέτῃ πρὸς ἀνδρείαν αὔξεσθαι. δῆλον μὲν γὰρ ὅτι Σκύθαι καὶ Θρᾷκες οὐκ ἂν τολμήσειαν ἀσπίδας καὶ δόρατα λαβόντες Λακεδαιμονίοις διαμάχεσθαι· φανερὸν δ᾽ ὅτι Λακεδαιμόνιοι οὔτ᾽ ἂν Θρᾳξὶ πέλταις καὶ ἀκοντίοις οὔτε Σκύθαις τόξοις
3 ἐθέλοιεν ἂν διαγωνίζεσθαι. ὁρῶ δ᾽ ἔγωγε καὶ ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει διαφέροντας ἀλλήλων τοὺς ἀνθρώπους καὶ ἐπιμελείᾳ πολὺ ἐπιδιδόντας. ἐκ δὲ τούτων δῆλόν ἐστιν, ὅτι πάντας χρὴ καὶ τοὺς εὐφυεστέρους καὶ τοὺς ἀμβλυτέρους τὴν φύσιν, ἐν οἷς ἂν ἀξιόλογοι βούλωνται γενέσθαι, ταῦτα καὶ μανθάνειν καὶ μελετᾶν.

*While as for wisdom, of mind and of conduct, he refuses to separate them, all virtues being in fact forms of wisdom: and all vices forms of madness.*

4 Σοφίαν δὲ καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τῷ τὰ μὲν καλά τε κἀγαθὰ γιγνώσκοντα χρῆσθαι αὐτοῖς, καὶ τῷ τὰ αἰσχρὰ εἰδότα εὐλαβεῖσθαι, σοφόν τε καὶ σώφρονα ἔκρινε. προσερωτώμενος δὲ εἰ τοὺς ἐπισταμένους μὲν ἃ δεῖ πράττειν, ποιοῦντας δὲ τἀναντία, σοφούς τε καὶ ἀκρατεῖς εἶναι νομίζοι, Οὐδέν γε μᾶλλον, ἔφη, ἢ ἀσόφους τε καὶ ἀκρατεῖς· πάντας γὰρ οἶμαι προαιρουμένους ἐκ τῶν ἐνδεχομένων ἃ οἴονται συμφορώτατα αὐτοῖς εἶναι, ταῦτα πράττειν. νομίζω οὖν τοὺς μὴ ὀρθῶς πράττοντας οὔτε
5 σοφοὺς οὔτε σώφρονας εἶναι. ἔφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι. τά τε γὰρ δίκαια καὶ πάντα ὅσα ἀρετῇ πράττεται καλά τε κἀγαθὰ εἶναι· καὶ οὔτ᾽ ἂν τοὺς ταῦτα εἰδότας ἄλλο ἀντὶ τούτων οὐδὲν προελέσθαι οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν. οὕτω

καὶ τὰ καλά τε κἀγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν. ἐπεὶ οὖν τά τε δίκαια καὶ τἆλλα καλά τε κἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον εἶναι ὅτι καὶ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφία ἐστί. μανίαν γε 6 μὴν ἐναντίον μὲν ἔφη εἶναι σοφίᾳ, οὐ μέντοι γε τὴν ἀνεπιστημοσύνην μανίαν ἐνόμιζε. τὸ δὲ ἀγνοεῖν ἑαυτόν, καὶ ἃ μὴ οἶδε δοξάζειν τε καὶ οἴεσθαι γιγνώσκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι. τοὺς μέντοι πολλοὺς ἔφη, ἃ μὲν οἱ πλεῖστοι ἀγνοοῦσι, τοὺς διημαρτηκότας τούτων οὐ φάσκειν μαίνεσθαι, τοὺς δὲ διημαρτηκότας ὧν οἱ πολλοὶ γιγνώσκουσι μαινομένους καλεῖν· ἐάν τε γάρ τις μέγας 7 οὕτως οἴηται εἶναι ὥστε κύπτειν τὰς πύλας τοῦ τείχους διεξιών, ἐάν τε οὕτως ἰσχυρὸς ὥστ᾽ ἐπιχειρεῖν οἰκίας αἴρεσθαι ἢ ἄλλῳ τῳ ἐπιθέσθαι τῶν πᾶσι δήλων ὅτι ἀδύνατά ἐστι, τοῦτον μαίνεσθαι φάσκειν· τοὺς δὲ μικρῶν διαμαρτάνοντας οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι, ἀλλ᾽ ὥσπερ τὴν ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν μεγάλην παράνοιαν μανίαν αὐτοὺς καλεῖν.

*After some shrewd remarks on envy and on true activity, Socrates points out by analogy of the arts, that knowledge is essential also to the art of ruling. For without true knowledge even the tyrant is a slave, and even the lucky are not truly fortunate.*

Φθόνον δὲ σκοπῶν ὅ τι εἴη, λύπην μέν τινα ἐξηύρισκεν 8 αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυχίαις οὔτε τὴν ἐπ᾽ ἐχθρῶν εὐτυχίαις γιγνομένην, ἀλλὰ μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων εὐπραξίαις ἀνιωμένους. θαυμαζόντων δέ τινων εἴ τις φιλῶν τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο, ὑπεμίμνησκεν ὅτι πολλοὶ οὕτω πρός τινας

ἔχουσιν ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν, ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχούντων δὲ λυπεῖσθαι. τοῦτο μέντοι φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς ἠλιθίους δὲ ἀεὶ πάσχειν αὐτό.

9 Σχολὴν δὲ σκοπῶν τί εἴη, ποιοῦντας μέν τι τοὺς πλείστους εὑρίσκειν ἔφη· καὶ γὰρ τοὺς πεττεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι, πάντας δὲ τούτους ἔφη σχολάζειν· ἐξεῖναι γὰρ αὐτοῖς ἰέναι πράξοντας τὰ βελτίω τούτων. ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χείρω ἰέναι οὐδένα σχολάζειν· εἰ δέ τις ἴοι, τοῦτον ἀσχολίας αὐτῷ οὔσης κακῶς ἔφη τοῦτο πράττειν.

10 Βασιλέας δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας ἔφη εἶναι οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἱρεθέντας οὐδὲ τοὺς κλήρῳ λαχόντας οὐδὲ τοὺς βιασαμένους οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν.
11 ὁπότε γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προστάττειν ὅ τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπεδείκνυεν ἔν τε νηὶ τὸν μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηὶ πάντας πειθομένους τῷ ἐπισταμένῳ, καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς, καὶ ἐν νόσῳ τοὺς νοσοῦντας, καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦντας, καὶ τοὺς ἄλλους πάντας οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἂν μὲν αὐτοὶ ἡγῶνται ἐπίστασθαι, ἐπιμελεῖσθαι· εἰ δὲ μή, τοῖς ἐπισταμένοις οὐ μόνον παροῦσι πειθομένους, ἀλλὰ καὶ ἀπόντας μεταπεμπομένους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν· ἐν δὲ ταλασίᾳ καὶ τὰς γυναῖκας ἐπεδείκνυεν ἀρχούσας τῶν ἀνδρῶν, διὰ τὸ τὰς μὲν εἰδέναι
12 ὅπως χρὴ ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. εἰ δέ τις πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἔξεστι μὴ πείθεσθαι τοῖς ὀρθῶς λέγουσι, Καὶ πῶς ἄν, ἔφη, ἐξείη μὴ πείθε-

σθαι, ἐπικειμένης γε ζημίας, ἐάν τις τῷ εὖ λέγοντι μὴ πείθηται; ἐν ᾧ γὰρ ἄν τις πράγματι μὴ πείθηται τῷ εὖ λέγοντι, ἁμαρτήσεται δήπου, ἁμαρτάνων δὲ ζημιωθήσεται. εἰ δὲ φαίη τις τῷ τυράννῳ ἐξεῖναι καὶ ἀποκτεῖναι 13 τὸν εὖ φρονοῦντα, Τὸν δὲ ἀποκτείναντα, ἔφη, τοὺς κρατίστους τῶν συμμάχων οἴει ἀζήμιον γίγνεσθαι ἢ ὡς ἔτυχε ζημιοῦσθαι; πότερα γὰρ ἂν μᾶλλον οἴει σώζεσθαι τὸν τοῦτο ποιοῦντα ἢ οὕτω καὶ τάχιστ' ἂν ἀπολέσθαι;

Ἐρομένου δέ τινος αὐτὸν τί δοκοίη αὐτῷ κράτιστον 14 ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο εὐπραξίαν. ἐρομένου δὲ πάλιν εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι, Πᾶν μὲν οὖν τοὐναντίον ἔγωγ', ἔφη, τύχην καὶ πρᾶξιν ἡγοῦμαι· τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων εὐτυχίαν οἶμαι εἶναι, τὸ δὲ μαθόντα τε καὶ μελετήσαντά τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦτο ἐπιτηδεύοντες δοκοῦσί μοι εὖ πράττειν. καὶ ἀρίστους 15 δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς τὰ γεωργικὰ εὖ πράττοντας, ἐν δ' ἰατρείᾳ τοὺς τὰ ἰατρικά, ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά· τὸν δὲ μηδὲν εὖ πράττοντα οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλῆ.

## CHAPTER X.

*In conversations, first with Parrhasius the painter, and next with Cliton the sculptor, he shows that the character, rather than the mere features, ought to be made visible in a work of art.*

Ἀλλὰ μὴν καὶ εἴ ποτε τῶν τὰς τέχνας ἐχόντων καὶ 1 ἐργασίας ἕνεκα χρωμένων αὐταῖς διαλέγοιτό τινι, καὶ

τούτοις ὠφέλιμος ἦν. εἰσελθὼν μὲν γάρ ποτε πρὸς
Παρράσιον τὸν ζωγράφον καὶ διαλεγόμενος αὐτῷ, Ἆρα,
ἔφη, ὦ Παρράσιε, ἡ γραφική ἐστιν εἰκασία τῶν ὁρωμέ-
νων ; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλὰ καὶ τὰ σκοτεινὰ καὶ
τὰ φωτεινὰ καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ καὶ τὰ τραχέα
καὶ τὰ λεῖα καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν
2 χρωμάτων ἀπεικάζοντες ἐκμιμεῖσθε. Ἀληθῆ λέγεις, ἔφη.
Καὶ μὴν τά γε καλὰ εἴδη ἀφομοιοῦντες, ἐπειδὴ οὐ ῥᾴ-
διον ἑνὶ ἀνθρώπῳ περιτυχεῖν ἄμεμπτα πάντα ἔχοντι, ἐκ
πολλῶν συνάγοντες τὰ ἐξ ἑκάστου κάλλιστα οὕτως ὅλα
τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι. Ποιοῦμεν γάρ, ἔφη,
3 οὕτω. Τί γάρ ; ἔφη, τὸ πιθανώτατον καὶ ἥδιστον καὶ
φιλικώτατον καὶ ποθεινότατον καὶ ἐρασμιώτατον ἀπο-
μιμεῖσθε τῆς ψυχῆς ἦθος ; ἢ οὐδὲ μιμητόν ἐστι τοῦτο ;
Πῶς γὰρ ἄν, ἔφη, μιμητὸν εἴη, ὦ Σώκρατες, ὃ μήτε
συμμετρίαν μήτε χρῶμα μήτε ὧν σὺ εἶπας ἄρτι μηδὲν
4 ἔχει μηδὲ ὅλως ὁρατόν ἐστιν ; Ἆρ' οὖν, ἔφη, γίγνεται ἐν
ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρός
τινας ; Ἔμοιγε δοκεῖ, ἔφη. Οὐκοῦν τοῦτό γε μιμητὸν ἐν
τοῖς ὄμμασι ; Καὶ μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων
ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ
πρόσωπα οἵ τε φροντίζοντες καὶ οἱ μή ; Μὰ Δί' οὐ
δῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς φαιδροί, ἐπὶ δὲ
τοῖς κακοῖς σκυθρωποὶ γίγνονται. Οὐκοῦν, ἔφη, καὶ
5 ταῦτα δυνατὸν ἀπεικάζειν ; Καὶ μάλα, ἔφη. Ἀλλὰ μὴν
καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν
τε καὶ ἀνελεύθερον καὶ τὸ σωφρονικόν τε καὶ φρόνιμον
καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσ-
ώπου καὶ διὰ τῶν σχημάτων καὶ ἑστώτων καὶ κινου-
μένων ἀνθρώπων διαφαίνει. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν
καὶ ταῦτα μιμητά ; Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη,

νομίζεις ἥδιον ὁρᾶν τοὺς ἀνθρώπους δι' ὧν τὰ καλά τε
κἀγαθὰ καὶ ἀγαπητὰ ἤθη φαίνεται, ἢ δι' ὧν τὰ αἰσχρά
τε καὶ πονηρὰ καὶ μισητά; Πολὺ νὴ Δί', ἔφη, διαφέρει,
ὦ Σώκρατες.

Πρὸς δὲ Κλείτωνα τὸν ἀνδριαντοποιὸν εἰσελθών 6
ποτε καὶ διαλεγόμενος αὐτῷ, Ὅτι μέν, ἔφη, ὦ Κλείτων,
καλοὶ οὓς ποιεῖς δρομέας τε καὶ παλαιστὰς καὶ πύκτας
καὶ παγκρατιαστὰς ὁρῶ τε καὶ οἶδα· ὃ δὲ μάλιστα
ψυχαγωγεῖ διὰ τῆς ὄψεως τοὺς ἀνθρώπους, τὸ ζωτικὸν
φαίνεσθαι, πῶς τοῦτο ἐνεργάζει τοῖς ἀνδριᾶσιν; ἐπεὶ δὲ 7
ἀπορῶν ὁ Κλείτων οὐ ταχὺ ἀπεκρίνατο, Ἆρ', ἔφη, τοῖς
τῶν ζώντων εἴδεσιν ἀπεικάζων τὸ ἔργον, ζωτικωτέρους
ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἔφη.
Οὐκοῦν τά τε ὑπὸ τῶν σχημάτων κατασπώμενα καὶ τά-
νασπώμενα ἐν τοῖς σώμασι, καὶ τὰ συμπιεζόμενα καὶ τὰ
διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνιέμενα ἀπεικά-
ζων, ὁμοιότερά τε τοῖς ἀληθινοῖς καὶ πιθανώτερα ποιεῖς
φαίνεσθαι; Πάνυ μὲν οὖν, ἔφη. Τὸ δὲ καὶ τὰ πάθη 8
τῶν ποιούντων τι σωμάτων ἀπομιμεῖσθαι οὐ ποιεῖ τινα
τέρψιν τοῖς θεωμένοις; Εἰκὸς γοῦν, ἔφη. Οὐκοῦν καὶ
τῶν μὲν μαχομένων ἀπειλητικὰ τὰ ὄμματα ἀπεικαστέον,
τῶν δὲ νενικηκότων εὐφραινομένων ἡ ὄψις μιμητέα;
Σφόδρα γ', ἔφη. Δεῖ ἄρα, ἔφη, τὸν ἀνδριαντοποιὸν τὰ
τῆς ψυχῆς ἔργα τῷ εἴδει προσεικάζειν.

*And in a conversation with an armourer, he works out the relation of fitness of proportion to the value and excellence of works of skill.*

Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθών, ἐπι- 9
δείξαντος αὐτοῦ τῷ Σωκράτει θώρακας εὖ εἰργασμένους,
Νὴ τὴν Ἥραν, ἔφη, καλόν γε, ὦ Πιστία, τὸ εὕρημα τὸ

*τὰ μὲν δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν τὸν*
10 *θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρῆσθαι. ἀτάρ, ἔφη,*
*λέξον μοι, ὦ Πιστία, διὰ τί οὔτ' ἰσχυροτέρους οὔτε*
*πολυτελεστέρους τῶν ἄλλων ποιῶν τοὺς θώρακας πλείο-*
*νος πωλεῖς; Ὅτι, ἔφη, ὦ Σώκρατες, εὐρυθμοτέρους ποιῶ.*
*Τὸν δὲ ῥυθμόν, ἔφη, πότερα μέτρῳ ἢ σταθμῷ ἀποδεικ-*
*νύων πλείονος τιμᾷ; οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ*
*ὁμοίους οἶμαί σε ποιεῖν, εἴ γε ἁρμόττοντας ποιεῖς. Ἀλλὰ*
*νὴ Δί', ἔφη, ποιῶ· οὐδὲν γὰρ ὄφελός ἐστι θώρακος*
11 *ἄνευ τούτου. Οὐκοῦν, ἔφη, σώματά γε ἀνθρώπων τὰ*
*μὲν εὔρυθμά ἐστι, τὰ δὲ ἄρρυθμα; Πάνυ μὲν οὖν, ἔφη.*
*Πῶς οὖν, ἔφη, τῷ ἀρρύθμῳ σώματι ἁρμόττοντα τὸν θώ-*
*ρακα εὔρυθμον ποιεῖς; Ὥσπερ καὶ ἁρμόττοντα, ἔφη· ὁ*
12 *ἁρμόττων γάρ ἐστιν εὔρυθμος. Δοκεῖς μοι, ἔφη ὁ Σω-*
*κράτης, τὸ εὔρυθμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς*
*τὸν χρώμενον· ὥσπερ ἂν εἰ φαίης ἀσπίδα, ᾧ ἂν ἁρμόττῃ,*
*τούτῳ εὔρυθμον εἶναι, καὶ χλαμύδα, καὶ τἆλλα ὡσαύτως*
13 *ἔοικεν ἔχειν τῷ σῷ λόγῳ. ἴσως δὲ καὶ ἄλλο τι οὐ μι-*
*κρὸν ἀγαθὸν τῷ ἁρμόττειν πρόσεστι. Δίδαξον, ἔφη, ὦ*
*Σώκρατες, εἴ τι ἔχεις. Ἧττον, ἔφη, τῷ βάρει πιέζουσιν*
*οἱ ἁρμόττοντες τῶν ἀναρμόστων τὸν αὐτὸν σταθμὸν ἔχον-*
*τες. οἱ μὲν γὰρ ἀνάρμοστοι ἢ ὅλοι ἐκ τῶν ὤμων κρε-*
*μάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες*
*δύσφοροι καὶ χαλεποὶ γίγνονται· οἱ δὲ ἁρμόττοντες,*
*διειλημμένοι τὸ βάρος τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπω-*
*μίδων, τὸ δ' ὑπὸ τῶν ὤμων, τὸ δὲ ὑπὸ τοῦ στήθους,*
*τὸ δὲ ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ τῆς γαστρός, ὀλίγου*
14 *δεῖν οὐ φορήματι, ἀλλὰ προσθήματι ἐοίκασιν. Εἴρηκας,*
*ἔφη, αὐτὸ δι' ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια*
*νομίζω εἶναι· ἔνιοι μέντοι τοὺς ποικίλους καὶ τοὺς ἐπι-*
*χρύσους θώρακας μᾶλλον ὠνοῦνται. Ἀλλὰ μήν, ἔφη, εἰ*

γε διὰ ταῦτα μὴ ἁρμόττοντας ὠνοῦνται, κακὸν ἔμοιγε
δοκοῦσι ποικίλον τε καὶ ἐπίχρυσον ὠνεῖσθαι. ἀτάρ, 15
ἔφη, τοῦ σώματος μὴ μένοντος, ἀλλὰ τοτὲ μὲν κυρτουμένου, τοτὲ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἁρμόττοιεν; Οὐδαμῶς, ἔφη. Λέγεις, ἔφη, ἁρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυποῦντας ἐν τῇ χρείᾳ. Αὐτός, ἔφη, τοῦτο λέγεις, ὦ Σώκρατες, καὶ πάνυ ὀρθῶς ἀποδέχει.

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## CHAPTER XII.

*He rebukes Epigenes for neglect of physical training, which is necessary not only for war, but for all manner of work, and not least for mental labours.*

Ἐπιγένην δὲ τῶν συνόντων τινά, νέον τε ὄντα καὶ 1
τὸ σῶμα κακῶς ἔχοντα, ἰδών, Ὡς ἰδιωτικῶς, ἔφη, τὸ σῶμα ἔχεις, ὦ Ἐπίγενες. καὶ ὅς, Ἰδιώτης γάρ, ἔφη, εἰμί, ὦ Σώκρατες. Οὐδέν γε μᾶλλον, ἔφη, τῶν ἐν Ὀλυμπίᾳ μελλόντων ἀγωνίζεσθαι· ἢ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών, ὃν Ἀθηναῖοι θή-
σουσιν, ὅταν τύχωσι; καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν 2
τοῦ σώματος καχεξίαν ἀποθνήσκουσί τε ἐν τοῖς πολεμικοῖς κινδύνοις καὶ αἰσχρῶς σώζονται· πολλοὶ δὲ δι' αὐτὸ τοῦτο ζῶντές τε ἁλίσκονται, καὶ ἁλόντες ἤτοι δουλεύουσι τὴν λοιπὸν βίον, ἐὰν οὕτω τύχωσι, τὴν χαλεπωτάτην δουλείαν, ἢ εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς, τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες διαζῶσι· πολλοὶ δὲ δόξαν αἰσχρὰν κτῶνται, διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδει-

3 λιάν. ἢ καταφρονεῖς τῶν ἐπιτιμίων τῆς καχεξίας τού-
των, καὶ ῥᾳδίως ἂν οἴει φέρειν τὰ τοιαῦτα; καὶ μὴν
οἶμαί γε πολλῷ ῥάω καὶ ἡδίω τούτων εἶναι ἃ δεῖ ὑπο-
μένειν τὸν ἐπιμελόμενον τῆς τοῦ σώματος εὐεξίας· ἢ
ὑγιεινότερόν τε καὶ εἰς τἆλλα χρησιμώτερον νομίζεις
εἶναι τὴν καχεξίαν τῆς εὐεξίας, ἢ τῶν διὰ τὴν εὐεξίαν
4 γιγνομένων καταφρονεῖς; καὶ μὴν πάντα γε τἀναντία
συμβαίνει τοῖς εὖ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς. καὶ
γὰρ ὑγιαίνουσιν οἱ τὰ σώματα εὖ ἔχοντες καὶ ἰσχύουσι·
καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγώνων
σῴζονταί τε εὐσχημόνως καὶ τὰ δεινὰ πάντα διαφεύγουσι,
πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ τὴν πατρίδα εὐεργε-
τοῦσι, καὶ διὰ ταῦτα χάριτός τε ἀξιοῦνται καὶ δόξαν
μεγάλην κτῶνται καὶ τιμῶν καλλίστων τυγχάνουσι, καὶ
διὰ ταῦτα τόν τε λοιπὸν βίον ἥδιον καὶ κάλλιον διαζῶσι
καὶ τοῖς ἑαυτῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον
5 καταλείπουσιν. οὔτοι χρή, ὅτι οὐκ ἀσκεῖ δημοσίᾳ ἡ
πόλις τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ ἀμελεῖν,
ἀλλὰ μηδὲν ἧττον ἐπιμελεῖσθαι. εὖ γὰρ ἴσθι ὅτι οὐδὲ
ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μεῖον
ἕξεις διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι· πρὸς
πάντα γὰρ ὅσα πράττουσιν ἄνθρωποι χρήσιμον τὸ σῶμά
ἐστιν· ἐν πάσαις δὲ ταῖς τοῦ σώματος χρείαις πολὺ
6 διαφέρει ὡς βέλτιστα τὸ σῶμα ἔχειν· ἐπεὶ καὶ ἐν ᾧ
δοκεῖ ἐλαχίστη σώματος χρεία εἶναι, ἐν τῷ διανοεῖ-
σθαι, τίς οὐκ οἶδεν ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα
σφάλλονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα; καὶ λήθη δὲ
καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ
τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν
7 οὕτως ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. τοῖς δὲ τὰ
σώματα εὖ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς κίνδυνος

διά γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν, εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν γιγνομένων καὶ τὴν εὐεξίαν χρήσιμον εἶναι. καίτοι τῶν γε τοῖς εἰρημένοις ἐναντίων ἕνεκα τί οὐκ ἄν τις νοῦν ἔχων ὑπομείνειεν; αἰσχρὸν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν 8
γηρᾶναι, πρὶν ἰδεῖν ἑαυτὸν ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ σώματι γένοιτο. ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦντα· οὐ γὰρ ἐθέλει αὐτόματα γίγνεσθαι.

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## CHAPTER XIII.

*His dealings with various minor matters are related, as over-sensitiveness, bad appetite, excessive daintiness, gluttony, and love of ease.*

Ὀργιζομένου δέ ποτέ τινος, ὅτι προσειπών τινα 1
χαίρειν οὐκ ἀντιπροσερρήθη, Γελοῖον, ἔφη, τὸ εἰ μὲν τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τῳ, μὴ ἂν ὀργίζεσθαι, ὅτι δὲ τὴν ψυχὴν ἀγροικοτέρως διακειμένῳ περιέτυχες, τοῦτό σε λυπεῖ.

Ἄλλου δὲ λέγοντος ὅτι ἀηδῶς ἐσθίοι, Ἀκουμενός, 2
ἔφη, τούτου φάρμακον ἀγαθὸν διδάσκει. ἐρομένου δέ, Ποῖον; Παύσασθαι ἐσθίοντα, ἔφη· καὶ ἥδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερον διάξειν παυσάμενον.

Ἄλλου δ' αὖ λέγοντος ὅτι θερμὸν εἴη παρ' ἑαυτῷ 3
τὸ ὕδωρ ὃ πίνοι, Ὅταν ἄρ', ἔφη, βούλῃ θερμῷ λούσασθαι, ἕτοιμον ἔσται σοι. Ἀλλὰ ψυχρόν, ἔφη, ἐστὶν ὥστε λούσασθαι. Ἆρ' οὖν, ἔφη, καὶ οἱ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ λούμενοι αὐτῷ; Μὰ τὸν Δί', ἔφη· ἀλλὰ καὶ πολλάκις τεθαύμακα ὡς ἡδέως αὐτῷ πρὸς

ἀμφότερα ταῦτα χρῶνται. Πότερον δέ, ἔφη, τὸ παρὰ σοὶ ὕδωρ θερμότερον πιεῖν ἐστιν ἢ τὸ ἐν Ἀσκληπιοῦ; Τὸ ἐν Ἀσκληπιοῦ, ἔφη. Πότερον δὲ λούσασθαι ψυχρότερον, τὸ παρὰ σοὶ ἢ τὸ ἐν Ἀμφιαράου; Τὸ ἐν Ἀμφιαράου, ἔφη. Ἐνθυμοῦ οὖν, ἔφη, ὅτι κινδυνεύεις δυσαρεστότερος εἶναι τῶν τε οἰκετῶν καὶ τῶν ἀρρωστούντων.

4 Κολάσαντος δέ τινος ἰσχυρῶς ἀκόλουθον, ἤρετο τί χαλεπαίνοι τῷ θεράποντι. Ὅτι, ἔφη, ὀψοφαγίστατός τε ὢν βλακότατός ἐστι, καὶ φιλαργυρώτατος ὢν ἀργότατος. Ἤδη ποτὲ οὖν ἐπεσκέψω πότερος πλειόνων πληγῶν δεῖται, σὺ ἢ ὁ θεράπων;

5 Φοβουμένου δέ τινος τὴν εἰς Ὀλυμπίαν ὁδόν. Τί, ἔφη, φοβεῖ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς; καὶ ἐκεῖσε πορευόμενος περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσει. οὐκ οἶσθα ὅτι, εἰ ἐκτείναις τοὺς περιπάτους, οὓς ἐν πέντε ἢ ἓξ ἡμέραις περιπατεῖς, ῥᾳδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; χαριέστερον δὲ καὶ προεξορμᾶν ἡμέρᾳ μιᾷ μᾶλλον ἢ ὑστερίζειν. τὸ μὲν γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηκύνειν τὰς ὁδοὺς χαλεπόν, τὸ δὲ μιᾷ ἡμέρᾳ πλείονας πορευθῆναι πολλὴν ῥᾳστώνην παρέχει. κρεῖττον οὖν ἐν τῇ ὁρμῇ σπεύδειν ἢ ἐν τῇ ὁδῷ.

6 Ἄλλου δὲ λέγοντος ὡς παρετάθη μακρὰν ὁδὸν πορευθείς, ἤρετο αὐτὸν εἰ καὶ φορτίον ἔφερε. Μὰ Δί᾽ οὐκ ἔγωγ᾽, ἔφη, ἀλλὰ τὸ ἱμάτιον. Μόνος δ᾽ ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἠκολούθει; Ἠκολούθει, ἔφη. Πότερον κενός, ἔφη, ἢ φέρων τι; Φέρων νὴ Δί᾽, ἔφη, τά τε στρώματα καὶ τἆλλα σκεύη. Καὶ πῶς, ἔφη, ἀπήλλαχεν ἐκ τῆς ὁδοῦ; Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον ἐμοῦ. Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς

ἂν οἴει διατεθῆναι; Κακῶς νὴ Δί', ἔφη· μᾶλλον δὲ οὐδ' ἂν ἐδυνήθην κομίσαι. Τὸ οὖν τοσούτῳ ἧττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἠσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

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## CHAPTER XIV.

*The book closes with some further discussions in matters of the table.*

Ὁπότε δὲ τῶν συνιόντων ἐπὶ δεῖπνον οἱ μὲν μι- 1
κρὸν ὄψον, οἱ δὲ πολὺ φέροιεν, ἐκέλευεν ὁ Σωκράτης
τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι ἢ δια-
νέμειν ἑκάστῳ τὸ μέρος. οἱ οὖν τὸ πολὺ φέροντες ᾐσχύ-
νοντο τό τε μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου
καὶ τὸ μὴ ἀντιτιθέναι τὸ ἑαυτῶν. ἐτίθεσαν οὖν καὶ τὸ
ἑαυτῶν εἰς τὸ κοινόν· καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν
μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὀψωνοῦντες.

Καταμαθὼν δέ ποτε τῶν συνδειπνούντων τινὰ τοῦ 2
μὲν σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὑτὸ
ἐσθίοντα, λόγου ὄντος περὶ ὀνομάτων, ἐφ' οἵῳ ἔργῳ
ἕκαστον εἴη, Ἔχοιμεν ἄν, ἔφη, ὦ ἄνδρες, εἰπεῖν ἐπὶ ποίῳ
ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ
δὴ πάντες ἐπὶ τῷ σίτῳ ὄψον, ὅταν παρῇ· ἀλλ' οὐκ οἶμαί
πω ἐπὶ τούτῳ γε ὀψοφάγοι καλοῦνται. Οὐ γὰρ οὖν, ἔφη
τις τῶν παρόντων. Τί γάρ; ἔφη, ἐάν τις ἄνευ τοῦ σί- 3
του τὸ ὄψον αὐτὸ ἐσθίῃ, μὴ ἀσκήσεως, ἀλλ' ἡδονῆς
ἕνεκα, πότερον ὀψοφάγος εἶναι δοκεῖ ἢ οὔ; Σχολῇ γ' ἄν,
ἔφη, ἄλλος τις ὀψοφάγος εἴη. καί τις ἄλλος τῶν παρ-
όντων, Ὁ δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὄψον ἐπεσθίων;
Ἐμοὶ μέν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἂν

ὀψοφάγος καλεῖσθαι· καὶ ὅταν γε οἱ ἄλλοι ἄνθρωποι
τοῖς θεοῖς εὔχωνται πολυκαρπίαν, εἰκότως ἂν οὗτος πο-
4 λυοψίαν εὔχοιτο. ταῦτα δὲ τοῦ Σωκράτους εἰπόντος,
νομίσας ὁ νεανίσκος εἰς αὑτὸν εἰρῆσθαι τὰ λεχθέντα,
τὸ μὲν ὄψον οὐκ ἐπαύσατο ἐσθίων, ἄρτον δὲ προσέλαβε.
καὶ ὁ Σωκράτης καταμαθών, Παρατηρεῖτ', ἔφη, τοῦτον
οἱ πλησίον, ὁπότερα τῷ σίτῳ ὄψῳ ἢ τῷ ὄψῳ σίτῳ χρή-
σεται.

5 Ἄλλον δέ ποτε τῶν συνδείπνων ἰδὼν ἐπὶ τῷ ἑνὶ
ψωμῷ πλειόνων ὄψων γευόμενον, Ἆρα γένοιτ' ἄν, ἔφη,
πολυτελεστέρα ὀψοποιία ἢ μᾶλλον τὰ ὄψα λυμαινομένη
ἢ ἣν ὀψοποιεῖται ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα παν-
τοδαπὰ ἡδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μέν
γε τῶν ὀψοποιῶν συμμιγνύων πολυτελέστερα ποιεῖ· ἃ
δὲ ἐκεῖνοι μὴ συμμιγνύουσιν, ὡς οὐχ ἁρμόττοντα, ὁ συμ-
μιγνύων, εἴπερ ἐκεῖνοι ὀρθῶς ποιοῦσιν, ἁμαρτάνει τε
6 καὶ καταλύει τὴν τέχνην αὐτῶν. καίτοι πῶς οὐ γελοῖόν
ἐστι παρασκευάζεσθαι μὲν ὀψοποιοὺς τοὺς ἄριστα ἐπι-
σταμένους, αὐτὸν δὲ μηδ' ἀντιποιούμενον τῆς τέχνης
ταύτης τὰ ὑπ' ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο
δέ τι προσγίγνεται τῷ ἅμα πολλὰ ἐπεσθίειν ἐθισθέντι·
μὴ παρόντων γὰρ πολλῶν μειονεκτεῖν ἄν τι δοκοίη ποθῶν
τὸ σύνηθες· ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἑνὶ ὄψῳ
προπέμπειν, ὅτε μὴ παρείη πολλά, δύναιτ' ἂν ἀλύπως
τῷ ἑνὶ χρῆσθαι.

7 Ἔλεγε δὲ καὶ ὡς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων
γλώττῃ ἐσθίειν καλοῖτο· τὸ δὲ εὖ προσκεῖσθαι ἔφη
ἐπὶ τῷ ταῦτα ἐσθίειν ἃ μήτε τὴν ψυχὴν μήτε τὸ σῶμα
λυποίη μηδὲ δυσεύρετα εἴη· ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς
κοσμίως διαιτωμένοις ἀνετίθει.

# BOOK IV.

## CHAPTER I.

*Socrates' love for his friends is shown, and his wise dealings with them according to their various tempers.*

1 Οὕτω δὲ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὠφέλιμος, ὥστε σκοπουμένῳ τῳ καὶ μετρίως αἰσθανομένῳ φανερὸν εἶναι, ὅτι οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι καὶ μετ᾽ ἐκείνου διατρίβειν ὁπουοῦν καὶ ἐν ὁτῳοῦν πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμνῆσθαι μὴ παρόντος οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε αὐτῷ συνεῖναι καὶ ἀποδεχομένους ἐκεῖνον. καὶ γὰρ παίζων οὐδὲν ἧττον ἢ σπουδάζων ἐλυσιτέλει τοῖς συνδιατρίβουσι. 2 πολλάκις γὰρ ἔφη μὲν ἄν τινος ἐρᾶν, φανερὸς δ᾽ ἦν οὐ τῶν τὰ σώματα πρὸς ὥραν, ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφιέμενος. ἐτεκμαίρετο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μανθάνειν οἷς προσέχοιεν καὶ μνημονεύειν ἃ μάθοιεν καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων δι᾽ ὧν ἔστιν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν καὶ τὸ ὅλον ἀνθρώποις τε καὶ τοῖς ἀνθρωπίνοις πράγμασιν εὖ χρῆσθαι· τοὺς γὰρ τοιούτους ἡγεῖτο παιδευθέντας οὐκ ἂν μόνον αὐτούς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας

3 ποιεῖν. οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ᾔει, ἀλλὰ τοὺς μὲν οἰομένους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ καταφρονοῦντας, ἐδίδασκεν ὅτι αἱ ἄρισται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπιδεικνύων τῶν τε ἵππων τοὺς εὐφυεστάτους θυμοειδεῖς τε καὶ σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους καὶ ἀρίστους γιγνομένους, εἰ δὲ ἀδάμαστοι γένοιντο, δυσκαθεκτοτάτους καὶ φαυλοτάτους· καὶ τῶν κυνῶν τῶν εὐφυεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθετικῶν τοῖς θηρίοις, τὰς μὲν καλῶς ἀχθείσας ἀρίστας γίγνεσθαι πρὸς τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνομένας
4 ματαίους τε καὶ μανιώδεις καὶ δυσπειθεστάτας. ὁμοίως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους, ἐρρωμενεστάτους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστικωτάτους ὧν ἂν ἐγχειρῶσι, παιδευθέντας μὲν καὶ μαθόντας ἃ δεῖ πράττειν, ἀρίστους τε καὶ ὠφελιμωτάτους γίγνεσθαι· πλεῖστα γὰρ καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι· ἀπαιδεύτους δὲ καὶ ἀμαθεῖς γενομένους κακίστους τε καὶ βλαβερωτάτους γίγνεσθαι· κρίνειν γὰρ οὐκ ἐπισταμένους ἃ δεῖ πράττειν πολλάκις πονηροῖς ἐπιχειρεῖν πράγμασι, μεγαλείους δὲ καὶ σφοδροὺς ὄντας δυσκαθέκτους τε καὶ δυσαποτρέπτους εἶναι· διὸ πλεῖστα καὶ μέγιστα κακὰ ἐργάζεσθαι.
5 τοὺς δ' ἐπὶ πλούτῳ μέγα φρονοῦντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι παιδείας, ἐξαρκέσειν δὲ σφίσι τὸν πλοῦτον οἰομένους πρὸς τὸ διαπράττεσθαί τε ὅ τι ἂν βούλωνται καὶ τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων ὅτι μῶρος μὲν εἴη, εἴ τις οἴεται μὴ μαθὼν τά τε ὠφέλιμα καὶ τὰ βλαβερὰ τῶν πραγμάτων διαγνώσεσθαι, μῶρος δ', εἴ τις μὴ διαγιγνώσκων μὲν ταῦτα, διὰ δὲ τὸν πλοῦτον ὅ τι ἂν βούληται πoριζόμενος οἴεται δυνήσεσθαι τὰ συμφέροντα πράττειν, ἠλίθιος δ', εἴ τις μὴ

δυνάμενος τὰ συμφέροντα πράττειν εὖ τε πράττειν οἴεται, καὶ τὰ πρὸς τὸν βίον αὐτῷ ἢ καλῶς ἢ ἱκανῶς παρεσκευάσθαι, ἠλίθιος δὲ καὶ εἴ τις οἴεται διὰ τὸν πλοῦτον μηδὲν ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι, ἢ μηδὲν ἀγαθὸς εἶναι δοκῶν εὐδοκιμήσειν.

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## CHAPTER II.

*This is shown in detail in his treatment of Euthydemus, who prides himself on his collection of extracts from poets and others, and avoids instructive society.*

Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυ- 1
χηκέναι καὶ μέγα φρονοῦσιν ἐπὶ σοφίᾳ ὡς προσεφέρετο,
νῦν διηγήσομαι. καταμαθὼν γὰρ Εὐθύδημον τὸν καλὸν
γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν
τῶν εὐδοκιμωτάτων, καὶ ἐκ τούτων ἤδη τε νομίζοντα
διαφέρειν τῶν ἡλικιωτῶν ἐν σοφίᾳ, καὶ μεγάλας ἐλπίδας
ἔχοντα πάντων διοίσειν τῷ δύνασθαι λέγειν τε καὶ πράτ-
τειν, πρῶτον μέν, αἰσθανόμενος αὐτὸν διὰ νεότητα οὔπω
εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιτο διαπράξασθαι,
καθίζοντα εἰς ἡνιοποιεῖόν τι τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς
τοῦτο καὶ αὐτὸς ᾔει τῶν μεθ' ἑαυτοῦ τινας ἔχων. καὶ 2
πρῶτον μὲν πυνθανομένου τινὸς πότερον Θεμιστοκλῆς
διὰ συνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσοῦτον διή-
νεγκε τῶν πολιτῶν ὥστε πρὸς ἐκεῖνον ἀποβλέπειν τὴν
πόλιν, ὁπότε σπουδαίου ἀνδρὸς δεηθείη, ὁ Σωκράτης
βουλόμενος κινεῖν τὸν Εὐθύδημον εὔηθες ἔφη εἶναι τὸ
οἴεσθαι τὰς μὲν ὀλίγου ἀξίας τέχνας μὴ γίγνεσθαι σπου-
δαίους ἄνευ διδασκάλων ἱκανῶν, τὸ δὲ προεστάναι πό-

λεως, πάντων ἔργων μέγιστον ὄν, ἀπὸ ταὐτομάτου παρα-
3 γίγνεσθαι τοῖς ἀνθρώποις. πάλιν δέ ποτε παρόντος τοῦ
Εὐθυδήμου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας, καὶ
φυλαττόμενον μὴ δόξῃ τὸν Σωκράτην θαυμάζειν ἐπὶ σο-
φίᾳ, Ὅτι μέν, ἔφη, ὦ ἄνδρες, Εὐθύδημος οὑτοσὶ ἐν
ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον περί τινος προτιθεί-
σης, οὐκ ἀφέξεται τοῦ συμβουλεύειν εὔδηλον ἐξ ὧν ἐπι-
τηδεύει· δοκεῖ δέ μοι καλὸν προοίμιον τῶν δημηγοριῶν
παρασκευάσασθαι φυλαττόμενος μὴ δόξῃ μανθάνειν τι
παρά του. δῆλον γὰρ ὅτι λέγειν ἀρχόμενος ὧδε προοι-
4 μιάσεται· "Παρ' οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι,
οὐδὲν ἔμαθον, οὐδ' ἀκούων τινὰς εἶναι λέγειν τε καὶ
πράττειν ἱκανοὺς ἐζήτησα τούτοις ἐντυχεῖν, οὐδ' ἐπεμε-
λήθην τοῦ διδάσκαλόν τινά μοι γενέσθαι τῶν ἐπιστα-
μένων, ἀλλὰ καὶ τἀναντία· διατετέλεκα γὰρ φεύγων οὐ
μόνον τὸ μανθάνειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι.
ὅμως δὲ ὅ τι ἂν ἀπὸ ταὐτομάτου ἐπίῃ μοι συμβουλεύσω
5 ὑμῖν." ἁρμόσειε δ' ἂν οὕτω προοιμιάζεσθαι καὶ τοῖς
βουλομένοις παρὰ τῆς πόλεως ἰατρικὸν ἔργον λαβεῖν·
ἐπιτήδειόν γ' ἂν αὐτοῖς εἴη τοῦ λόγου ἄρχεσθαι ἐντεῦ-
θεν· "Παρ' οὐδενὸς μὲν πώποτε, ὦ ἄνδρες Ἀθηναῖοι,
τὴν ἰατρικὴν τέχνην ἔμαθον, οὐδ' ἐζήτησα διδάσκαλον
ἐμαυτῷ γενέσθαι τῶν ἰατρῶν οὐδένα· διατετέλεκα γὰρ
φυλαττόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἰατρῶν,
ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην. ὅμως
δέ μοι τὸ ἰατρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν ὑμῖν
ἀποκινδυνεύων μανθάνειν." πάντες οὖν οἱ παρόντες ἐγέ-
6 λασαν ἐπὶ τῷ προοιμίῳ. ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδη-
μος ἤδη μὲν οἷς ὁ Σωκράτης λέγοι προσέχων, ἔτι δὲ
φυλαττόμενος αὐτός τι φθέγγεσθαι, καὶ νομίζων τῇ
σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σω-

κράτης βουλόμενος αὐτὸν παῦσαι τούτου, Θαυμαστὸν γάρ, ἔφη, τί ποτε οἱ βουλόμενοι κιθαρίζειν ἢ αὐλεῖν ἢ ἱππεύειν ἢ ἄλλο τι τῶν τοιούτων ἱκανοὶ γενέσθαι πειρῶνται ὡς συνεχέστατα ποιεῖν ὅ τι ἂν βούλωνται δυνατοὶ γενέσθαι, καὶ οὐ καθ' ἑαυτούς, ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιοῦντες καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων γνώμης ποιεῖν, ὡς οὐκ ἂν ἄλλως ἀξιόλογοι γενόμενοι· τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ πολιτικὰ νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα ποιεῖν ἔσεσθαι. καίτοι γε τοσούτῳ 7 ταῦτα ἐκείνων δυσκατεργαστότερα φαίνεται ὅσῳπερ πλειόνων περὶ ταῦτα πραγματευομένων ἐλάττους οἱ κατεργαζόμενοι γίγνονται. δῆλον οὖν ὅτι καὶ ἐπιμελείας δέονται πλείονος καὶ ἰσχυροτέρας οἱ τούτων ἐφιέμενοι ἢ οἱ ἐκείνων.

*When brought into a disposition to listen, he is examined by Socrates as to his capacity to be a statesman, which he confesses to be his ambition.*

Κατ' ἀρχὰς μὲν οὖν ἀκούοντος Εὐθυδήμου τοιούτους 8 λόγους ἔλεγε Σωκράτης· ὡς δ' ᾔσθετο αὐτὸν ἑτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡνιοποιεῖον· παρακαθεζομένου δ' αὐτῷ τοῦ Εὐθυδήμου, Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνῆχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Καὶ ὁ Εὐθύδημος, Νὴ τὸν Δί', ἔφη, ὦ Σώκρατες· καὶ ἔτι γε συνάγω, ἕως ἂν κτήσωμαι ὡς ἂν δύνωμαι πλεῖστα. Νὴ τὴν Ἥραν, ἔφη 9 ὁ Σωκράτης, ἄγαμαί γέ σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτῆσθαι μᾶλλον ἢ σοφίας·

δῆλον γὰρ ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελ-
τίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν
γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. καὶ ὁ Εὐθύ-
δημος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σωκράτει
ὀρθῶς μετιέναι τὴν σοφίαν. ὁ δὲ καταμαθὼν αὐτὸν ἡσ-
10 θέντα τῷ ἐπαίνῳ τούτῳ, Τί δὲ δὴ βουλόμενος ἀγαθὸς
γενέσθαι, ἔφη, ὦ Εὐθύδημε, συλλέγεις τὰ γράμματα;
ἐπεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος σκοπῶν ὅ τι ἀποκρί-
ναιτο, πάλιν ὁ Σωκράτης, Ἆρα μὴ ἰατρός; ἔφη· πολλὰ
γὰρ καὶ ἰατρῶν ἐστι συγγράμματα. καὶ ὁ Εὐθύδημος,
Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ἀλλὰ μὴ ἀρχιτέκτων βούλει
γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ. Οὔ-
κουν ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη,
γενέσθαι ἀγαθός, ὥσπερ ὁ Θεόδωρος; Οὐδὲ γεωμέτρης,
ἔφη. Ἀλλὰ μὴ ἀστρολόγος, ἔφη, βούλει γενέσθαι; Ὡς
δὲ καὶ τοῦτο ἠρνεῖτο, Ἀλλὰ μὴ ῥαψῳδός; ἔφη· καὶ γὰρ
τὰ Ὁμήρου σέ φασιν ἔπη πάντα κεκτῆσθαι. Μὰ Δί' οὐκ
ἔγωγ', ἔφη· τοὺς γάρ τοι ῥαψῳδοὺς οἶδα τὰ μὲν ἔπη
11 ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἠλιθίους ὄντας. καὶ ὁ
Σωκράτης ἔφη, Οὐ δήπου, ὦ Εὐθύδημε, ταύτης τῆς ἀρε-
τῆς ἐφίεσαι δι' ἣν ἄνθρωποι πολιτικοὶ γίγνονται καὶ οἰ-
κονομικοὶ καὶ ἄρχειν ἱκανοὶ καὶ ὠφέλιμοι τοῖς τε ἄλλοις
ἀνθρώποις καὶ ἑαυτοῖς; καὶ ὁ Εὐθύδημος, Σφόδρα γ',
ἔφη, ὦ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι. Νὴ Δί',
ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης
ἐφίεσαι τέχνης· ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλεῖ-
ται βασιλική· ἀτάρ, ἔφη, κατανενόηκας, εἰ οἷόν τέ ἐστι
μὴ ὄντα δίκαιον ἀγαθὸν ταῦτα γενέσθαι; Καὶ μάλα,
ἔφη, καὶ οὐχ οἷόν τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην
γενέσθαι.

*For this purpose he is asked to define justice, and by successive instances is led to perceive his ignorance of it.*

Τί οὖν; ἔφη. σὺ δὴ τοῦτο κατείργασαι; Οἶμαί γ᾽, ἔφη, 12
ὦ Σώκρατες. οὐδενὸς ἂν ἧττον φανῆναι δίκαιος. Ἆρ᾽
οὖν, ἔφη, τῶν δικαίων ἐστὶν ἔργα ὥσπερ τῶν τεκτόνων;
Ἔστι μέντοι, ἔφη. Ἆρ᾽ οὖν, ἔφη, ὥσπερ οἱ τέκτονες
ἔχουσι τὰ ἑαυτῶν ἔργα ἐπιδεῖξαι, οὕτως οἱ δίκαιοι τὰ
αὑτῶν ἔχοιεν ἂν ἐξηγήσασθαι; Μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ νὴ Δί᾽ ἔγωγε τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα
ἔστι καθ᾽ ἑκάστην ἡμέραν τοιαῦτα ὁρᾶν τε καὶ ἀκούειν.
Βούλει οὖν, ἔφη ὁ Σωκράτης, γράψωμεν ἐνταυθοῖ μὲν 13
δέλτα, ἐνταυθοῖ δὲ ἄλφα; εἶτα ὅ τι μὲν ἂν δοκῇ ἡμῖν
τῆς δικαιοσύνης ἔργον εἶναι, πρὸς τὸ δέλτα τιθῶμεν, ὅ τι
δ᾽ ἂν τῆς ἀδικίας, πρὸς τὸ ἄλφα; Εἴ τί σοι δοκεῖ, ἔφη,
προσδεῖν τούτων, ποίει ταῦτα. καὶ ὁ Σωκράτης γράψας 14
ὥσπερ εἶπεν, Οὐκοῦν, ἔφη, ἔστιν ἐν ἀνθρώποις ψεύδεσθαι; Ἔστι μέντοι, ἔφη. Ποτέρωσε οὖν, ἔφη, θῶμεν
τοῦτο; Δῆλον, ἔφη, ὅτι πρὸς τὴν ἀδικίαν. Οὐκοῦν, ἔφη,
καὶ ἐξαπατᾶν ἔστι; Καὶ μάλα, ἔφη. Τοῦτο οὖν ποτέρωσε θῶμεν; Καὶ τοῦτο δῆλον ὅτι, ἔφη, πρὸς τὴν
ἀδικίαν. Τί δὲ τὸ κλέπτειν; Καὶ τοῦτο, ἔφη. Τὸ δὲ
ἀνδραποδίζεσθαι; Καὶ τοῦτο. Πρὸς δὲ τῇ δικαιοσύνῃ
οὐδὲν ἡμῖν τούτων κείσεται, ὦ Εὐθύδημε; Δεινὸν γὰρ ἂν 15
εἴη, ἔφη. Τί δ᾽; ἐάν τις στρατηγὸς αἱρεθεὶς ἄδικόν τε
καὶ ἐχθρὰν πόλιν ἐξανδραποδίσηται, φήσομεν τοῦτον
ἀδικεῖν; Οὐ δῆτα, ἔφη. Δίκαια δὲ ποιεῖν οὐ φήσομεν;
Καὶ μάλα. Τί δ᾽; ἐὰν ἐξαπατᾷ πολεμῶν αὐτοῖς; Δίκαιον, ἔφη, καὶ τοῦτο. Ἐὰν δὲ κλέπτῃ τε καὶ ἁρπάζῃ τὰ
τούτων οὐ δίκαια ποιήσει; Καὶ μάλα, ἔφη, ἀλλ᾽ ἐγώ σε

τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτα
ἐρωτᾶν. Οὐκοῦν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν,
ταῦτα καὶ πρὸς τῇ δικαιοσύνῃ θετέον ἂν εἴη; Ἔοικεν,
16 ἔφη. Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα
πάλιν πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα
ποιεῖν, πρὸς δὲ τοὺς φίλους ἄδικον, ἀλλὰ δεῖν πρός γε
τούτους ὡς ἁπλούστατον εἶναι; Πάνυ μὲν οὖν, ἔφη ὁ
17 Εὐθύδημος. Τί οὖν; ἔφη ὁ Σωκράτης, ἐάν τις στρατη-
γὸς ὁρῶν ἀθύμως ἔχον τὸ στράτευμα ψευσάμενος φήσῃ
συμμάχους προσιέναι, καὶ τῷ ψεύδει τούτῳ παύσῃ τῆς
ἀθυμίας τοὺς στρατιώτας, ποτέρωθι τὴν ἀπάτην ταύτην
θήσομεν; Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιοσύνην. Ἐὰν
δέ τις υἱὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέ-
μενον φάρμακον ἐξαπατήσας ὡς σιτίον τὸ φάρμακον δῷ,
καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην
αὖ τὴν ἀπάτην ποῖ θετέον; Δοκεῖ μοι, ἔφη, καὶ ταύτην
εἰς τὸ αὐτό. Τί δ'; ἐάν τις, ἐν ἀθυμίᾳ ὄντος φίλου,
δείσας μὴ διαχρήσηται ἑαυτόν, κλέψῃ ἢ ἁρπάσῃ ἢ ξίφος
ἢ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποτέρωσε θετέον; Καὶ
18 τοῦτο νὴ Δί', ἔφη, πρὸς τὴν δικαιοσύνην. Λέγεις, ἔφη,
σὺ οὐδὲ πρὸς τοὺς φίλους ἅπαντα δεῖν ἁπλοΐζεσθαι; Μὰ
Δί' οὐ δῆτα, ἔφη· ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ
ἔξεστι. Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, ἐξεῖναι πολὺ
19 μᾶλλον ἢ μὴ ὀρθῶς τιθέναι. τῶν δὲ δὴ τοὺς φίλους
ἐξαπατώντων ἐπὶ βλάβῃ, ἵνα μηδὲ τοῦτο παραλίπωμεν
ἄσκεπτον, πότερος ἀδικώτερός ἐστιν, ὁ ἑκὼν ἢ ὁ ἄκων;
Ἀλλ', ὦ Σώκρατες, οὐκέτι μὲν ἔγωγε πιστεύω οἷς ἀπο-
κρίνομαι· καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν
20 δοκεῖ μοι ἢ ὡς ἐγὼ τότε ᾤμην· ὅμως δὲ εἰρήσθω μοι
ἀδικώτερον εἶναι τὸν ἑκόντα ψευδόμενον τοῦ ἄκοντος.

*The analogy of the arts, in which the witting breaker of rules is better than the unwitting, serves still further to confound Euthydemus.*

Δοκεῖ δέ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶναι
ὥσπερ τῶν γραμμάτων; Ἔμοιγε. Πότερον δὲ γραμ-
ματικώτερον κρίνεις, ὃς ἂν ἑκὼν μὴ ὀρθῶς γράφῃ καὶ
ἀναγιγνώσκῃ ἢ ὃς ἂν ἄκων; Ὃς ἂν ἑκών, ἔγωγε· δύναιτο
γὰρ ἄν, ὁπότε βούλοιτο, καὶ ὀρθῶς αὐτὰ ποιεῖν. Οὐκοῦν
ὁ μὲν ἑκὼν μὴ ὀρθῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ
ἄκων ἀγράμματος; Πῶς γὰρ οὔ; Τὰ δίκαια δὲ πότερον
ὁ ἑκὼν ψευδόμενος καὶ ἐξαπατῶν οἶδεν ἢ ὁ ἄκων; Δῆλον
ὅτι ὁ ἑκών. Οὐκοῦν γραμματικώτερον μὲν τὸν ἐπιστά-
μενον γράμματα τοῦ μὴ ἐπισταμένου φῂς εἶναι; Ναί.
Δικαιότερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπι-
σταμένου; Φαίνομαι· δοκῶ δέ μοι καὶ ταῦτα οὐκ οἶδ'
ὅπως λέγειν. Τί δὲ δή, ὃς ἂν βουλόμενος τἀληθῆ λέγειν 21
μηδέποτε ταὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ' ὁδόν τε φρά-
ζων τὴν αὐτὴν τοτὲ μὲν πρὸς ἕω, τοτὲ δὲ πρὸς ἑσπέραν
φράζῃ, καὶ λογισμὸν ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν
πλείω, τοτὲ δ' ἐλάττω ἀποφαίνηται, τί σοι δοκεῖ ὁ τοι-
οῦτος; Δῆλος νὴ Δί' εἶναι ὅτι ἃ ᾤετο εἰδέναι οὐκ οἶδεν. 22
Οἶσθα δέ τινας ἀνδραποδώδεις καλουμένους; Ἔγωγε.
Πότερον διὰ σοφίαν ἢ δι' ἀμαθίαν; Δῆλον ὅτι δι' ἀμα-
θίαν. Ἆρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὀνό-
ματος τούτου τυγχάνουσιν; Οὐ δῆτα. Ἀλλ' ἄρα διὰ
τὴν τοῦ τεκταίνεσθαι; Οὐδὲ διὰ ταύτην. Ἀλλὰ διὰ τὴν
τοῦ σκυτεύειν; Οὐδὲ δι' ἓν τούτων, ἔφη, ἀλλὰ καὶ τοὐ-
ναντίον· οἱ γὰρ πλεῖστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων
ἀνδραποδώδεις εἰσίν. Ἆρ' οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ
καὶ δίκαια μὴ εἰδότων τὸ ὄνομα τοῦτ' ἐστίν; Ἔμοιγε

23 δοκεῖ, ἔφη. Οὐκοῦν δεῖ παντὶ τρόπῳ διατειναμένους
φεύγειν ὅπως μὴ ἀνδράποδα ὦμεν. Ἀλλὰ νὴ τοὺς θεούς,
ἔφη, ὦ Σώκρατες, πάνυ ᾤμην φιλοσοφεῖν φιλοσοφίαν δι'
ἧς ἂν μάλιστα ἐνόμιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ
καλοκἀγαθίας ὀρεγομένῳ· νῦν δὲ πῶς οἴει με ἀθύμως
ἔχειν, ὁρῶντα ἐμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ
τὸ ἐρωτώμενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ὧν μάλιστα
χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα ἣν ἂν πο-
ρευόμενος βελτίων γενοίμην;

*In his humiliation he is taught the Delphic motto, 'Know thyself.'*

24 Καὶ ὁ Σωκράτης, Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, εἰς Δελ-
φοὺς δὲ ἤδη πώποτε ἀφίκου; Καὶ δίς γε νὴ Δί', ἔφη.
Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ Γνῶθι
σαυτόν; Ἔγωγε. Πότερον οὖν οὐδέν σοι τοῦ γράμ-
ματος ἐμέλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας σαυτὸν
ἐπισκοπεῖν ὅστις εἴης; Μὰ Δί' οὐ δῆτα, ἔφη. καὶ γὰρ
δὴ πάνυ τοῦτό γε ᾤμην εἰδέναι· σχολῇ γὰρ ἂν ἄλλο τι
25 ᾔδη, εἴ γε μηδ' ἐμαυτὸν ἐγίγνωσκον. Πότερα δέ σοι
δοκεῖ γιγνώσκειν ἑαυτὸν ὅστις τοὔνομα τὸ ἑαυτοῦ μόνον
οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρό-
τερον οἴονται γιγνώσκειν ὃν ἂν βούλωνται γνῶναι, πρὶν
ἂν ἐπισκέψωνται πότερον εὐπειθής ἐστιν ἢ δυσπειθὴς
καὶ πότερον ἰσχυρὸς ἢ ἀσθενὴς καὶ πότερον ταχὺς ἢ
βραδύς, καὶ τἆλλα τὰ πρὸς τὴν τοῦ ἵππου χρείαν
ἐπιτήδειά τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὕτως ἑαυτὸν
ἐπισκεψάμενος ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην χρείαν
ἔγνωκε τὴν αὑτοῦ δύναμιν; Οὕτως ἔμοιγε δοκεῖ, ἔφη, ὁ
26 μὴ εἰδὼς τὴν αὑτοῦ δύναμιν ἀγνοεῖν ἑαυτόν. Ἐκεῖνο δὲ
οὐ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἰδέναι ἑαυτοὺς πλεῖστα

*ἀγαθὰ πάσχουσιν ἄνθρωποι, διὰ δὲ τὸ ἐψεῦσθαι ἑαυτῶν
πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες ἑαυτοὺς τά τε ἐπιτή-
δεια ἑαυτοῖς ἴσασι καὶ διαγιγνώσκουσιν ἅ τε δύνανται
καὶ ἃ μή· καὶ ἃ μὲν ἐπίστανται πράττοντες πορίζονταί τε
ὧν δέονται καὶ εὖ πράττουσιν, ὧν δὲ μὴ ἐπίστανται ἀπε-
χόμενοι ἀναμάρτητοι γίγνονται καὶ διαφεύγουσι τὸ κακῶς
πράττειν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνά-
μενοι δοκιμάζειν καὶ διὰ τῆς τῶν ἄλλων χρείας τά τε
ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. οἱ δὲ μὴ* 27
*εἰδότες, ἀλλὰ διεψευσμένοι τῆς ἑαυτῶν δυνάμεως, πρός τε
τοὺς ἄλλους ἀνθρώπους καὶ τἆλλα ἀνθρώπινα πράγματα
ὁμοίως διάκεινται, καὶ οὔτε ὧν δέονται ἴσασιν οὔτε ὅ τι
πράττουσιν οὔτε οἷς χρῶνται, ἀλλὰ πάντων τούτων δια-
μαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοῖς
κακοῖς περιπίπτουσι. καὶ οἱ μὲν εἰδότες ὅ τι ποιοῦσιν,* 28
*ἐπιτυγχάνοντες ὧν πράττουσιν, εὔδοξοί τε καὶ τίμιοι
γίγνονται· καὶ οἵ τε ὅμοιοι τούτοις ἡδέως χρῶνται, οἵ
τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους
ὑπὲρ αὑτῶν βουλεύεσθαι καὶ προΐστασθαί γε αὑτῶν
τούτους, καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν τούτοις ἔχουσι,
καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν.
οἱ δὲ μὴ εἰδότες ὅ τι ποιοῦσι, κακῶς τε αἱρούμενοι καὶ* 29
*οἷς ἂν ἐπιχειρήσωσιν ἀποτυγχάνοντες, οὐ μόνον ἐν αὐ-
τοῖς τούτοις ζημιοῦνταί τε καὶ κολάζονται, ἀλλὰ καὶ
ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίγνονται, καὶ κα-
ταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν. ὁρᾷς δὲ καὶ
τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυτῶν δύνα-
μιν κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίγνονται,
αἱ δ᾿ ἐξ ἐλευθέρων δοῦλαι. καὶ ὁ Εὐθύδημος, Ὡς πάνυ* 30
*μοι δοκοῦν, ἔφη, ὦ Σώκρατες, περὶ πολλοῦ ποιητέον εἶ-
ναι τὸ ἑαυτὸν γιγνώσκειν, οὕτως ἴσθι· ὁπόθεν δὲ χρὴ*

ἄρξασθαι ἐπισκοπεῖν ἑαυτόν, τοῦτο πρὸς σὲ ἀποβλέπω εἴ μοι ἐθελήσαις ἂν ἐξηγήσασθαι.

*And to confirm him in the knowledge of his own ignorance, Socrates proves that his definitions of other matters, whether of 'the good,' or even of 'rich and poor,' cannot stand examination.*

31 Οὐκοῦν, ἔφη ὁ Σωκράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὁποῖά ἐστι πάντως που γιγνώσκεις. Νὴ Δί', ἔφη· εἰ γὰρ μηδὲ ταῦτα οἶδα καὶ τῶν ἀνδραπόδων φαυλότερος ἂν εἴην. Ἴθι δή, ἔφη, καὶ ἐμοὶ ἐξήγησαι αὐτά. Ἀλλ' οὐ χαλεπόν, ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν· ἔπειτα καὶ τὰ αἴτια ἑκατέρου αὐτῶν καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθά, τὰ δὲ πρὸς τὸ
32 νοσεῖν κακά. Οὐκοῦν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος αἴτια γίγνηται, ἀγαθὰ ἂν εἴη, ὅταν δὲ κακοῦ, κακά. Πότε δ' ἄν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἴτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; Ὅταν νὴ Δί', ἔφη, στρατείας τε αἰσχρᾶς καὶ ναυτιλίας βλαβερᾶς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μετασχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. Ἀληθῆ λέγεις· ἀλλ' ὁρᾷς, ἔφη, ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὠφελοῦντα, ποτὲ δὲ βλάπτοντα, μᾶλλον ἀγαθὰ ἢ κακά ἐστιν; Οὐδὲν μὰ Δία φαίνεται κατά γε τοῦτον τὸν λόγον.
33 Ἀλλ' ἥ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφισβητήτως ἀγαθόν ἐστιν. ποῖον γὰρ ἄν τις πρᾶγμα οὐ βέλτιον πράττοι σοφὸς ὢν ἢ ἀμαθής; Τί δέ; τὸν Δαίδαλον, ἔφη, οὐκ ἀκήκοας ὅτι ληφθεὶς ὑπὸ Μίνω διὰ τὴν σοφίαν

ἠναγκάζετο ἐκείνῳ δουλεύειν, καὶ τῆς τε πατρίδος ἅμα καὶ
τῆς ἐλευθερίας ἐστερήθη, καὶ ἐπιχειρῶν ἀποδιδράσκειν
μετὰ τοῦ υἱοῦ τόν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἐδυ-
νήθη σωθῆναι, ἀλλ' ἀπενεχθεὶς εἰς τοὺς βαρβάρους πάλιν
ἐκεῖ ἐδούλευε; Λέγεται νὴ Δί', ἔφη, ταῦτα. Τὰ δὲ
Παλαμήδους οὐκ ἀκήκοας πάθη; τοῦτον γὰρ δὴ πάντες
ὑμνοῦσιν ὡς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσέως
ἀπόλλυται. Λέγεται καὶ ταῦτα, ἔφη. Ἄλλους δὲ πόσους
οἴει διὰ σοφίαν ἀνασπάστους πρὸς βασιλέα γενονέναι
καὶ ἐκεῖ δουλεύειν; Κινδυνεύει, ἔφη, ὦ Σώκρατες, ἀναμ- 34
φιλογώτατον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν. Εἴ γε μή τις
αὐτό, ἔφη, ὦ Εὐθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν συντιθείη.
Τί δ' ἄν, ἔφη, τῶν εὐδαιμονικῶν ἀμφίλογον εἴη; Οὐδέν,
ἔφη, εἴ γε μὴ προσθήσομεν αὐτῷ κάλλος ἢ ἰσχὺν ἢ πλοῦ-
τον ἢ δόξαν ἢ καί τι ἄλλο τῶν τοιούτων. Ἀλλὰ νὴ Δία
προσθήσομεν, ἔφη· πῶς γὰρ ἄν τις ἄνευ τούτων εὐδαι-
μονοίη; Νὴ Δί', ἔφη, προσθήσομεν ἄρα, ἐξ ὧν πολλὰ καὶ 35
χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν γὰρ διὰ τὸ
κάλλος διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἰσχὺν μείζοσιν ἔρ-
γοις ἐπιχειροῦντες οὐ μικροῖς κακοῖς περιπίπτουσι, πολλοὶ
δὲ διὰ τὸν πλοῦτον διαθρυπτόμενοί τε καὶ ἐπιβουλευόμενοι
ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν καὶ πολιτικὴν δύναμιν
μεγάλα κακὰ πεπόνθασιν. Ἀλλὰ μήν, ἔφη, εἴ γε μηδὲ 36
τὸ εὐδαιμονεῖν ἐπαινῶν ὀρθῶς λέγω, ὁμολογῶ μηδ' ὅ τι
πρὸς τοὺς θεοὺς εὔχεσθαι χρὴ εἰδέναι. Ἀλλὰ ταῦτα μέν,
ἔφη ὁ Σωκράτης, ἴσως διὰ τὸ σφόδρα πιστεύειν εἰδέναι
οὐδ' ἔσκεψαι· ἐπεὶ δὲ πόλεως δημοκρατουμένης παρα-
σκευάζει προεστάναι, δῆλον ὅτι δημοκρατίαν γε οἶσθα τί
ἐστι. Πάντως δήπου, ἔφη. Δοκεῖ οὖν σοι δυνατὸν εἶναι 37
δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; Μὰ Δί' οὐκ
ἔμοιγε. Καὶ δῆμον ἄρ' οἶσθα τί ἐστιν; Οἶμαι ἔγωγε.

Καὶ τί νομίζεις δῆμον εἶναι; Τοὺς πένητας τῶν πολιτῶν
ἔγωγε. Καὶ τοὺς πένητας ἄρα οἶσθα; Πῶς γὰρ οὔ;
Ἆρ᾽ οὖν καὶ τοὺς πλουσίους οἶσθα; Οὐδέν γε ἧττον
ἢ καὶ τοὺς πένητας. Ποίους δὲ πένητας καὶ ποίους
πλουσίους καλεῖς; Τοὺς μέν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς
ἃ δεῖ τελεῖν πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν πλου-
38 σίους. Καταμεμάθηκας οὖν ὅτι ἐνίοις μὲν πάνυ ὀλίγα
ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περιποιοῦνται
ἀπ᾽ αὐτῶν, ἐνίοις δὲ πάνυ πολλὰ οὐχ ἱκανά ἐστι; Καὶ
νὴ Δί᾽, ἔφη ὁ Εὐθύδημος, ὀρθῶς γάρ με ἀναμιμνήσκεις.
οἶδα καὶ τυράννους τινάς, οἳ δι᾽ ἔνδειαν ὥσπερ οἱ ἀπορώ-
39 τατοι ἀναγκάζονται ἀδικεῖν. Οὐκοῦν, ἔφη ὁ Σωκράτης,
εἴ γε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν δῆμον
θήσομεν, τοὺς δὲ ὀλίγα κεκτημένους, ἐὰν οἰκονομικοὶ
ὦσιν, εἰς τοὺς πλουσίους. καὶ ὁ Εὐθύδημος ἔφη, Ἀναγ-
κάζει με καὶ ταῦτα ὁμολογεῖν δῆλον ὅτι ἡ ἐμὴ φαυλότης·
καὶ φροντίζω μὴ κράτιστον ᾖ μοι σιγᾶν· κινδυνεύω γὰρ
ἁπλῶς οὐδὲν εἰδέναι.

*The happy results to Euthydemus of this lesson.*

Καὶ πάνυ ἀθύμως ἔχων ἀπῆλθε καὶ καταφρονήσας
40 ἑαυτοῦ καὶ νομίσας τῷ ὄντι ἀνδράποδον εἶναι. πολλοὶ
μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι
αὐτῷ προσῇσαν, οὓς καὶ βλακοτέρους ἐνόμιζεν· ὁ δὲ
Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέ-
σθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνείη· καὶ οὐκ ἀπε-
λείπετο ἔτι αὐτοῦ, εἰ μή τι ἀναγκαῖον εἴη· ἔνια δὲ καὶ
ἐμιμεῖτο ὧν ἐκεῖνος ἐπετήδευεν. ὁ δ᾽ ὡς ἔγνω αὐτὸν
οὕτως ἔχοντα, ἥκιστα μὲν διετάραττεν, ἁπλούστατα δὲ καὶ
σαφέστατα ἐξηγεῖτο ἅ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτη-
δεύειν κράτιστα εἶναι.

## CHAPTER III.

*Another conversation with Euthydemus is recorded, in which Socrates shows the divine goodness in the various gifts the gods have bestowed on man.*

Τὸ μὲν οὖν λεκτικοὺς καὶ πρακτικοὺς καὶ μηχανικοὺς 1
γίγνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρότερον
τούτων ᾤετο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι.
τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικω-
τέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι.
πρῶτον μὲν δὴ περὶ θεοὺς ἐπειρᾶτο σώφρονας ποιεῖν 2
τοὺς συνόντας. ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως
ὁμιλοῦντι παραγενόμενοι διηγοῦντο· ἐγὼ δέ, ὅτε πρὸς
Εὐθύδημον τοιάδε διελέγετο, παρεγενόμην. Εἰπέ μοι, 3
ἔφη, ὦ Εὐθύδημε, ἤδη ποτέ σοι ἐπῆλθεν ἐνθυμηθῆναι
ὡς ἐπιμελῶς οἱ θεοὶ ὧν οἱ ἄνθρωποι δέονται κατεσκευά-
κασι; καὶ ὅς, Μὰ τὸν Δί', ἔφη, οὐκ ἔμοιγε. Ἀλλ' οἶσθά
γ', ἔφη, ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ
παρέχουσι; Νὴ Δί', ἔφη, ὅ γ' εἰ μὴ εἴχομεν, ὅμοιοι τοῖς
τυφλοῖς ἂν ἦμεν ἕνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. Ἀλλὰ
μὴν καὶ ἀναπαύσεώς γε δεομένοις ἡμῖν νύκτα παρέχουσι
κάλλιστον ἀναπαυτήριον. Πάνυ γ', ἔφη, καὶ τοῦτο χάριτος
ἄξιον. Οὐκοῦν καὶ ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὢν τάς 4
τε ὥρας τῆς ἡμέρας ἡμῖν καὶ τἆλλα πάντα σαφηνίζει,
ἡ δὲ νὺξ διὰ τὸ σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἄστρα
ἐν τῇ νυκτὶ ἀνέφηναν, ἃ ἡμῖν τῆς νυκτὸς τὰς ὥρας ἐμφα-
νίζει, καὶ διὰ τοῦτο πολλὰ ὧν δεόμεθα πράττομεν; Ἔστι
ταῦτα, ἔφη. Ἀλλὰ μὴν ἥ γε σελήνη οὐ μόνον τῆς νυκτός,
ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη φανερὰ ἡμῖν ποιεῖ. Πάνυ

5 μὲν οὖν, ἔφη. Τὸ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν
ἐκ τῆς γῆς ἀναδιδόναι, καὶ ὥρας ἁρμοττούσας πρὸς τοῦτο
παρέχειν, αἳ ἡμῖν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα
παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραινόμεθα; Πάνυ, ἔφη,
6 καὶ ταῦτα φιλάνθρωπα. Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν,
οὕτω πολλοῦ ἄξιον ὥστε συμφύειν τε καὶ συναύξειν τῇ
γῇ καὶ ταῖς ὥραις πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ
καὶ αὐτοὺς ἡμᾶς, καὶ μιγνύμενον πᾶσι τοῖς τρέφουσιν
ἡμᾶς εὐκατεργαστότερά τε καὶ ὠφελιμώτερα καὶ ἡδίω
ποιεῖν αὐτά, καὶ ἐπειδὴ πλείστου δεόμεθα τούτου, ἀφθονέ-
στατον αὐτὸ παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, προνοητικόν.
7 Τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπίκουρον μὲν ψύχους,
ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην
καὶ πάντα ὅσα ὠφελείας ἕνεκα ἄνθρωποι κατασκευάζον-
ται; ὡς γὰρ συνελόντι εἰπεῖν οὐδὲν ἀξιόλογον ἄνευ πυρὸς
ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται.
8 Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπίᾳ. Τὸ δὲ τὸν
ἥλιον, ἐπειδὰν ἐν χειμῶνι τράπηται, προσιέναι τὰ μὲν
ἁδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διελήλυθε, καὶ
ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ'
ἀποτρέπεσθαι φυλαττόμενον μή τι ἡμᾶς μᾶλλον τοῦ
δέοντος θερμαίνων βλάψῃ, καὶ ὅταν αὖ πάλιν ἀπιὼν
γένηται, ἔνθα καὶ ἡμῖν δῆλόν ἐστιν ὅτι εἰ προσωτέρω
ἄπεισιν, ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ τρέ-
πεσθαι καὶ προσχωρεῖν, καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀνα-
στρέφεσθαι ἔνθα ὧν μάλιστ' ἂν ἡμᾶς ὠφελοίη; Νὴ τὸν
Δί', ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἕνεκα
9 γιγνομένοις. Τὸ δ', ἐπειδὴ καὶ τοῦτο φανερὸν ὅτι οὐκ
ἂν ὑπενέγκοιμεν οὔτε τὸ καῦμα οὔτε τὸ ψῦχος, εἰ ἐξα-
πίνης γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν
ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι ὥστε λανθάνειν ἡμᾶς

*εἰς ἑκάτερα τὰ ἰσχυρότατα καθισταμένους; Ἐγὼ μέν, ἔφη ὁ Εὐθύδημος, ἤδη τοῦτο σκοπῶ, εἰ ἄρα τί ἐστι τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν· ἐκεῖνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τἆλλα ζῷα τούτων μετέχει. Οὐ* 10 *γὰρ καὶ τοῦτ᾽, ἔφη ὁ Σωκράτης, φανερὸν ὅτι καὶ ταῦτα ἀνθρώπων ἕνεκα γίγνεταί τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῷον αἰγῶν τε καὶ οἰῶν καὶ βοῶν καὶ ἵππων καὶ ὄνων καὶ τῶν ἄλλων ζῴων τοσαῦτα ἀγαθὰ ἀπολαύει ὅσα ἄνθρωποι; ἐμοὶ μὲν γὰρ δοκεῖ πλείω ἢ τῶν φυτῶν· τρέφονται γοῦν καὶ χρηματίζονται οὐδὲν ἧττον ἀπὸ τούτων ἢ ἀπ᾽ ἐκείνων· πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφὴν οὐ χρῆται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι· πάντες δὲ τιθασεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζῴων εἴς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται. Ὁμογνωμονῶ σοι καὶ τοῦτ᾽, ἔφη· ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα τοῖς ἀνθρώποις ὥστε χρῆσθαι αὐτοῖς ὅ τι ἂν βούλωνται. Τὸ δ᾽,* 11 *ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ ἀλλήλων ἐστί, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἁρμοττούσας πρὸς ἕκαστα, δι᾽ ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν· τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ᾧ περὶ ὧν αἰσθανόμεθα λογιζόμενοί τε καὶ μνημονεύοντες καταμανθάνομεν ὅπῃ ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα δι᾽ ὧν τῶν τε ἀγαθῶν ἀπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα· τὸ δὲ καὶ ἑρμηνείαν δοῦναι, δι᾽ ἧς πάντων* 12 *τῶν ἀγαθῶν μεταδίδομέν τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν καὶ νόμους τιθέμεθα καὶ πολιτευόμεθα; Παντάπασιν ἐοίκασιν, ὦ Σώκρατες, οἱ θεοὶ πολλὴν τῶν ἀνθρώπων ἐπιμέλειαν ποιεῖσθαι. Τὸ δὲ καὶ ᾗ ἀδυνατοῦμεν, τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν μελλόντων, ταύτῃ*

αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαντικῆς τοῖς πυνθανομένοις φράζοντας τὰ ἀποβησόμενα καὶ διδάσκοντας ᾗ ἂν ἄριστα γίγνοιτο; Σοὶ δ', ἔφη, ὦ Σώκρατες, ἐοίκασιν ἔτι φιλικώτερον ἢ τοῖς ἄλλοις χρῆσθαι, εἴ γε μηδὲ ἐπερωτώμενοι ὑπὸ σοῦ προσημαίνουσί σοι ἅ τε χρὴ ποιεῖν καὶ ἃ μή.

*Nor must we be staggered because they are invisible, but honour and worship them according to our opportunities.*

13 Ὅτι δέ γε ἀληθῆ λέγω καὶ σὺ γνώσει, ἂν μὴ ἀναμένῃς ἕως ἂν τὰς μορφὰς τῶν θεῶν ἴδῃς, ἀλλ' ἐξαρκῇ σοι τὰ ἔργα αὐτῶν ὁρῶντι σέβεσθαι καὶ τιμᾶν τοὺς θεούς. ἐννόει δὲ ὅτι καὶ αὐτοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἵ τε γὰρ ἄλλοι ἡμῖν τἀγαθὰ διδόντες οὐδὲν τούτων εἰς τοὐμφανὲς ἰόντες διδόασι, καὶ ὁ τὸν ὅλον κόσμον συντάττων τε καὶ συνέχων, ἐν ᾧ πάντα καλὰ καὶ ἀγαθά ἐστι, καὶ ἀεὶ μὲν χρωμένοις ἀτριβῆ τε καὶ ὑγιᾶ καὶ ἀγήρατον παρέχων, θᾶττον δὲ νοήματος ὑπηρετοῦντα ἀναμαρτήτως, οὗτος τὰ μέγιστα μὲν πράττων ὁρᾶται, τάδε δὲ οἰκονομῶν ἀόρατος
14 ἡμῖν ἐστιν. ἐννόει δ' ὅτι καὶ ὁ πᾶσι φανερὸς δοκῶν εἶναι ἥλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις ἑαυτὸν ἀκριβῶς ὁρᾶν, ἀλλ' ἐάν τις αὐτὸν ἀναιδῶς ἐγχειρῇ θεάσασθαι, τὴν ὄψιν ἀφαιρεῖται. καὶ τοὺς ὑπηρέτας δὲ τῶν θεῶν εὑρήσεις ἀφανεῖς ὄντας· κεραυνός τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται δῆλον καὶ ὅτι οἷς ἂν ἐντύχῃ πάντων κρατεῖ· ὁρᾶται δ' οὔτ' ἐπιὼν οὔτε κατασκήψας οὔτε ἀπιών· καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὁρῶνται, ἃ δὲ ποιοῦσι φανερὰ ἡμῖν ἐστι, καὶ προσιόντων αὐτῶν αἰσθανόμεθα. ἀλλὰ μὴν καὶ ἀνθρώπου γε ψυχή, ἣ εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων τοῦ θείου μετέχει, ὅτι μὲν βασιλεύει ἐν ἡμῖν φανερόν, ὁρᾶται δὲ οὐδ' αὐτή. ἃ χρὴ κατανοοῦντα μὴ καταφρο-

*νεῖν τῶν ἀοράτων, ἀλλ' ἐκ τῶν γιγνομένων τὴν δύναμιν
αὐτῶν καταμανθάνοντα τιμᾶν τὸ δαιμόνιον.* Ἐγὼ *μέν, ὦ* 15
Σώκρατες, *ἔφη ὁ* Εὐθύδημος, *ὅτι μὲν οὐδὲ μικρὸν ἀμε-
λήσω τοῦ δαιμονίου σαφῶς οἶδα· ἐκεῖνο δὲ ἀθυμῶ, ὅτι
μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἂν εἷς ποτε
ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι.* Ἀλλὰ *μὴ τοῦτο* 16
*ἀθύμει, ἔφη, ὦ* Εὐθύδημε· *ὁρᾷς γὰρ ὅτι ὁ ἐν* Δελφοῖς
*θεός, ὅταν τις αὐτὸν ἐπερωτᾷ πῶς ἂν τοῖς θεοῖς χαρί-
ζοιτο, ἀποκρίνεται,* Νόμῳ *πόλεως. νόμος δὲ δήπου παν-
ταχοῦ ἐστι κατὰ δύναμιν ἱεροῖς θεοὺς ἀρέσκεσθαι. πῶς
οὖν ἄν τις κάλλιον καὶ εὐσεβέστερον τιμῴη θεοὺς ἢ ὡς
αὐτοὶ κελεύουσιν, οὕτω ποιῶν; ἀλλὰ χρὴ τῆς μὲν δυνά-
μεως μηδὲν ὑφίεσθαι· ὅταν γάρ τις τοῦτο ποιῇ, φανε-* 17
*ρὸς δήπου ἐστὶ τότε οὐ τιμῶν θεούς. χρὴ οὖν μηδὲν
ἐλλείποντα κατὰ δύναμιν τιμᾶν τοὺς θεοὺς θαρρεῖν τε
καὶ ἐλπίζειν τὰ μέγιστα ἀγαθά· οὐ γὰρ παρ' ἄλλων γ'
ἄν τις μείζω ἐλπίζων σωφρονοίη ἢ παρὰ τῶν τὰ μέγιστα
ὠφελεῖν δυναμένων, οὐδ' ἂν ἄλλως μᾶλλον ἢ εἰ τούτοις
ἀρέσκοι. ἀρέσκοι δὲ πῶς ἂν μᾶλλον ἢ εἰ ὡς μάλιστα
πείθοιτο αὐτοῖς; τοιαῦτα μὲν δὴ λέγων τε καὶ αὐτὸς* 18
*ποιῶν εὐσεβεστέρους τε καὶ σωφρονεστέρους τοὺς συν-
όντας παρεσκεύαζεν.*

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## CHAPTER IV.

*A discussion with Hippias of Elis is related on the nature of Justice.*

Ἀλλὰ *μὴν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπ-* 1
*τετο ἣν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἀπεδείκνυτο, ἰδίᾳ*

τε πᾶσι νομίμως τε καὶ ὠφελίμως χρώμενος, καὶ κοινῇ
ἄρχουσί τε ἃ οἱ νόμοι προστάττοιεν πειθόμενος καὶ κατὰ
πόλιν καὶ ἐν ταῖς στρατείαις οὕτως ὥστε διάδηλος εἶναι
2 παρὰ τοὺς ἄλλους εὐτακτῶν, καὶ ὅτε ἐν ταῖς ἐκκλησίαις
ἐπιστάτης γενόμενος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς
νόμους ψηφίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἠναντιώθη
τοιαύτῃ ὁρμῇ τοῦ δήμου ἣν οὐκ ἂν οἶμαι ἄλλον οὐδένα
3 ἄνθρωπον ὑπομεῖναι· καὶ ὅτε οἱ τριάκοντα προσέτατ-
τον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπείθετο· τοῖς τε
γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ διαλέγεσθαι καὶ
προσταξάντων ἐκείνῳ τε καὶ ἄλλοις τισὶ τῶν πολιτῶν
ἀγαγεῖν τινα ἐπὶ θανάτῳ, μόνος οὐκ ἐπείσθη, διὰ τὸ
4 παρὰ τοὺς νόμους αὐτῷ προστάττεσθαι· καὶ ὅτε τὴν
ὑπὸ Μελήτου γραφὴν ἔφευγε, τῶν ἄλλων εἰωθότων ἐν
τοῖς δικαστηρίοις πρὸς χάριν τε τοῖς δικασταῖς διαλέγε-
σθαι καὶ κολακεύειν καὶ δεῖσθαι παρὰ τοὺς νόμους, καὶ
διὰ τὰ τοιαῦτα πολλῶν πολλάκις ὑπὸ τῶν δικαστῶν ἀφιε-
μένων, ἐκεῖνος οὐδὲν ἠθέλησε τῶν εἰωθότων ἐν τῷ δικα-
στηρίῳ παρὰ τοὺς νόμους ποιῆσαι, ἀλλὰ ῥᾳδίως ἂν ἀφε-
θεὶς ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε,
προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ πα-
5 ρανομῶν ζῆν. καὶ ἔλεγε δὲ οὕτως καὶ πρὸς ἄλλους μὲν
πολλάκις, οἶδα δέ ποτε αὐτὸν καὶ πρὸς Ἱππίαν τὸν
Ἠλεῖον περὶ τοῦ δικαίου τοιάδε διαλεχθέντα. διὰ χρόνου
γὰρ ἀφικόμενος ὁ Ἱππίας Ἀθήναζε παρεγένετο τῷ Σω-
κράτει λέγοντι πρός τινας ὡς θαυμαστὸν εἴη τό, εἰ μέν
τις βούλοιτο σκυτέα διδάξασθαί τινα ἢ τέκτονα ἢ χαλκέα
ἢ ἱππέα, μὴ ἀπορεῖν ὅποι ἂν πέμψας τούτου τύχοι·
[φασὶ δέ τινες καὶ ἵππον καὶ βοῦν τῷ βουλομένῳ δικαίους
ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδαξόντων·] ἐὰν δέ
τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέ-

την διδάξασθαι, μὴ εἰδέναι ὅποι ἂν ἐλθὼν τύχοι τούτου.
καὶ ὁ μὲν Ἱππίας ἀκούσας ταῦτα ὥσπερ ἐπισκώπτων 6
αὐτόν, Ἔτι γὰρ σύ, ἔφη, ὦ Σώκρατες, ἐκεῖνα τὰ αὐτὰ
λέγεις ἃ ἐγὼ πάλαι ποτέ σου ἤκουσα; καὶ ὁ Σωκράτης,
Ὃ δέ γε τούτου δεινότερον, ἔφη, ὦ Ἱππία, οὐ μόνον ἀεὶ
τὰ αὐτὰ λέγω, ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ' ἴσως
διὰ τὸ πολυμαθὴς εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ
αὐτὰ λέγεις. Ἀμέλει, ἔφη, πειρῶμαι καινόν τι λέγειν
ἀεί. Πότερον, ἔφη, καὶ περὶ ὧν ἐπίστασαι; οἷον περὶ 7
γραμμάτων ἐάν τις ἔρηταί σε πόσα καὶ ποῖα Σωκράτους
ἐστίν, ἄλλα μὲν πρότερον, ἄλλα δὲ νῦν πειρᾷ λέγειν; ἢ
περὶ ἀριθμῶν τοῖς ἐρωτῶσιν εἰ τὰ δὶς πέντε δέκα ἐστίν,
οὐ τὰ αὐτὰ νῦν ἃ καὶ πρότερον ἀποκρίνει; Περὶ μὲν
τούτων, ἔφη, ὦ Σώκρατες, ὥσπερ σύ, καὶ ἐγὼ ἀεὶ τὰ
αὐτὰ λέγω· περὶ μέντοι τοῦ δικαίου πάνυ οἶμαι νῦν
ἔχειν εἰπεῖν πρὸς ἃ οὔτε σὺ οὔτ' ἂν ἄλλος οὐδεὶς δύ-
ναιτ' ἀντειπεῖν. Νὴ τὴν Ἥραν, ἔφη, μέγα λέγεις ἀγα- 8
θὸν ηὑρηκέναι, εἰ παύσονται μὲν οἱ δικασταὶ δίχα ψηφιζόμενοι, παύσονται δ' οἱ πολῖται περὶ τῶν δικαίων ἀντιλέγοντές τε καὶ ἀντιδικοῦντες καὶ στασιάζοντες, παύσονται δ' αἱ πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολεμοῦσαι. καὶ ἐγὼ μὲν οὐκ οἶδ' ὅπως ἂν ἀπολειφθείην σου πρὸ τοῦ ἀκοῦσαι τηλικοῦτον ἀγαθὸν ηὑρηκότος.

*Being challenged himself to define Justice, Socrates first refers to his life as his best definition, and then as a verbal definition declares Justice to be identical with law-abiding.*

Ἀλλὰ μὰ Δί', ἔφη, οὐκ ἀκούσει πρίν γ' ἂν αὐτὸς ἀπο- 9
φήνῃ ὅ τι νομίζεις τὸ δίκαιον εἶναι. ἀρκεῖ γὰρ ὅτι τῶν ἄλλων καταγελᾷς ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς

δ' οὐδενὶ ἐθέλων ὑπέχειν λόγον οὐδὲ γνώμην ἀποφαίνε-
10 σθαι περὶ οὐδενός. Τί δέ; ὦ Ἱππία, ἔφη, οὐκ ᾔσθησαι
ὅτι ἐγὼ ἃ δοκεῖ μοι δίκαια εἶναι οὐδὲν παύομαι ἀπο-
δεικνύμενος; Καὶ ποῖος δή σοι, ἔφη, οὗτος ὁ λόγος
ἐστίν; Εἰ δὲ μὴ λόγῳ, ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι·
ἢ οὐ δοκεῖ σοι ἀξιοτεκμαρτότερον τοῦ λόγου τὸ ἔργον
εἶναι; Πολύ γε νὴ Δί', ἔφη· δίκαια μὲν γὰρ λέγοντες
πολλοὶ ἄδικα ποιοῦσι, δίκαια δὲ πράττων οὐδ' ἂν εἷς
11 ἄδικος εἴη. Ἤισθησαι οὖν πώποτέ μου ἢ ψευδομαρτυ-
ροῦντος ἢ συκοφαντοῦντος ἢ φίλους ἢ πόλιν εἰς στάσιν
ἐμβάλλοντος ἢ ἄλλο τι ἄδικον πράττοντος; Οὐκ ἔγωγ',
ἔφη. Τὸ δὲ τῶν ἀδίκων ἀπέχεσθαι οὐ δίκαιον ἡγεῖ;
Δῆλος εἶ, ἔφη, ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχει-
ρῶν τὸ ἀποδείκνυσθαι γνώμην ὅ τι νομίζεις τὸ δίκαιον·
οὐ γὰρ ἃ πράττουσιν οἱ δίκαιοι, ἀλλ' ἃ μὴ πράττουσι,
12 ταῦτα λέγεις. Ἀλλ' ᾤμην ἔγωγ', ἔφη ὁ Σωκράτης, τὸ
μὴ ἐθέλειν ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι.
εἰ δέ σοι μὴ δοκεῖ, σκέψαι ἐὰν τόδε σοι μᾶλλον ἀρέσκῃ·
φημὶ γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. Ἆρα τὸ αὐτὸ
λέγεις, ὦ Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι; Ἔγωγε,
13 ἔφη. Οὐ γὰρ αἰσθάνομαί σου ὁποῖον νόμιμον ἢ ποῖον
δίκαιον λέγεις. Νόμους δὲ πόλεως, ἔφη, γιγνώσκεις;
Ἔγωγε, ἔφη. Καὶ τίνας τούτους νομίζεις; Ἃ οἱ πολῖται,
ἔφη, συνθέμενοι ἅ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι
ἐγράψαντο. Οὐκοῦν, ἔφη, νόμιμος μὲν ἂν εἴη ὁ κατὰ
ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων;
Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ δίκαια μὲν ἂν πράττοι
ὁ τούτοις πειθόμενος, ἄδικα δ' ὁ τούτοις ἀπειθῶν; Πάνυ
μὲν οὖν. Οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ
δὲ τὰ ἄδικα ἄδικος; Πῶς γὰρ οὔ; Ὁ μὲν ἄρα νόμιμος
14 δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος. καὶ ὁ Ἱππίας, Νό-

μους δ', ἔφη, ὦ Σώκρατες, πῶς ἄν τις ἡγήσαιτο σπου-
δαῖον πρᾶγμα εἶναι ἢ τὸ πείθεσθαι αὐτοῖς, οὕς γε πολ-
λάκις αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται;
Καὶ γὰρ πόλεμον, ἔφη ὁ Σωκράτης, πολλάκις ἀράμεναι
αἱ πόλεις πάλιν εἰρήνην ποιοῦνται. Καὶ μάλα, ἔφη.
Διάφορον οὖν τι οἴει ποιεῖν, ἔφη, τοὺς τοῖς νόμοις πει-
θομένους φαυλίζων, ὅτι καταλυθεῖεν ἂν οἱ νόμοι, ἢ εἰ
τοὺς ἐν τοῖς πολέμοις εὐτακτοῦντας ψέγοις ὅτι γένοιτ'
ἂν εἰρήνη; ἢ καὶ τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι
προθύμως βοηθοῦντας μέμφει;

*This definition is not affected by variations in the laws, its true nature being seen in the law-abiding temper which the principle of justice developes in just and obedient peoples, like the Spartans.*

Μὰ Δί' οὐκ ἔγωγ', ἔφη. Λυκοῦργον δὲ τὸν Λακεδαι- 15
μόνιον, ἔφη ὁ Σωκράτης, καταμεμάθηκας ὅτι οὐδὲν ἂν
διάφορον τῶν ἄλλων πόλεων τὴν Σπάρτην ἐποίησεν, εἰ
μὴ τὸ πείθεσθαι τοῖς νόμοις μάλιστα ἐνειργάσατο αὐτῇ;
τῶν δὲ ἀρχόντων ἐν ταῖς πόλεσιν οὐκ οἶσθα ὅτι οἵτινες
ἂν τοῖς πολίταις αἰτιώτατοι ὦσι τοῦ τοῖς νόμοις πείθεσθαι,
οὗτοι ἄριστοί εἰσι, καὶ πόλις ἐν ᾗ μάλιστα οἱ πολῖται τοῖς
νόμοις πείθονται, ἐν εἰρήνῃ τε ἄριστα διάγει καὶ ἐν πολέμῳ
ἀνυπόστατός ἐστιν; ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν 16
τε ἀγαθὸν δοκεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν
αὐταῖς αἵ τε γερουσίαι καὶ οἱ ἄριστοι ἄνδρες παρακελεύ-
ονται τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ Ἑλλάδι
νόμος κεῖται τοὺς πολίτας ὀμνύναι ὁμονοήσειν, καὶ παντα-
χοῦ ὀμνύουσι τὸν ὅρκον τοῦτον· οἶμαι δ' ἐγὼ ταῦτα γίγ-
νεσθαι οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν οἱ πολῖται,
οὐδ' ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδ' ὅπως τοὺς

αὐτοὺς ποιητὰς αἱρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς ἥδωνται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται. τούτοις γὰρ τῶν πολιτῶν ἐμμενόντων, αἱ πόλεις ἰσχυρόταταί τε καὶ εὐδαιμονέσταται γίγνονται· ἄνευ δὲ ὁμονοίας οὔτ' ἂν πόλις εὖ πολιτευθείη
17 οὔτ' οἶκος καλῶς οἰκηθείη. ἰδίᾳ δὲ πῶς μὲν ἄν τις ἧττον ὑπὸ πόλεως ζημιοῖτο, πῶς δ' ἂν μᾶλλον τιμῷτο ἢ εἰ τοῖς νόμοις πείθοιτο; πῶς δ' ἂν ἧττον ἐν τοῖς δικαστηρίοις ἡττῷτο ἢ πῶς ἂν μᾶλλον νικῴη; τίνι δ' ἄν τις μᾶλλον πιστεύσειε παρακαταθέσθαι ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας; τίνα δ' ἂν ἡ πόλις ὅλη ἀξιοπιστότερον ἡγήσαιτο τοῦ νομίμου; παρὰ τίνος δ' ἂν μᾶλλον τῶν δικαίων τύχοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ οἰκέται ἢ φίλοι ἢ πολῖται ἢ ξένοι; τίνι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ ἀνοχὰς ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; τίνι δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίγνεσθαι; τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν ἢ ἡγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνα δ' ἄν τις εὐεργετήσας ὑπολάβοι χάριν κομιεῖσθαι μᾶλλον ἢ τὸν νόμιμον; ἢ τίνα μᾶλλον ἄν τις εὐεργετήσειεν ἢ παρ' οὗ χάριν ἀπολήψεσθαι νομίζει; τῷ δ' ἄν τις βούλοιτο μᾶλλον φίλος εἶναι ἢ τῷ τοιούτῳ, ἢ τῷ ἧττον ἐχθρός; τῷ δ' ἄν τις ἧττον πολεμήσειεν ἢ ᾧ μάλιστα μὲν φίλος εἶναι βούλοιτο, ἥκιστα δ' ἐχθρός, καὶ ᾧ πλεῖστοι μὲν φίλοι καὶ σύμμαχοι βούλοιντο εἶναι,
18 ἐλάχιστοι δ' ἐχθροὶ καὶ πολέμιοι; ἐγὼ μὲν οὖν, ὦ Ἱππία, τὸ αὐτὸ ἀποδείκνυμαι νόμιμόν τε καὶ δίκαιον εἶναι· σὺ δ' εἰ τἀναντία γιγνώσκεις, δίδασκε. καὶ ὁ Ἱππίας, Ἀλλὰ μὰ τὸν Δί', ἔφη, ὦ Σώκρατες, οὔ μοι δοκῶ τἀναντία γιγνώσκειν οἷς εἴρηκας περὶ τοῦ δικαίου.

*In all such peoples is manifested the operation of those unwritten laws of nature which are everywhere and in all time valid; and obedience to which constitutes justice, or the will of God.*

Ἀγράφους δέ τινας οἶσθα, ἔφη, ὦ Ἱππία, νόμους; 19
Τούς γ' ἐν πάσῃ, ἔφη, χώρᾳ κατὰ ταὐτὰ νομιζομένους.
Ἔχοις ἂν οὖν εἰπεῖν, ἔφη, ὅτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο;
Καὶ πῶς ἄν, ἔφη, οἵ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνη-
θεῖεν οὔτε ὁμόφωνοί εἰσι; Τίνας οὖν, ἔφη, νομίζεις
τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μέν, ἔφη, θεοὺς
οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ
παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται θεοὺς σέβειν.
Οὐκοῦν καὶ γονέας τιμᾶν πανταχοῦ νομίζεται; Καὶ τοῦτο, 20
ἔφη. Οὐκέτι μοι δοκεῖ, ἔφη, ὦ Σώκρατες, οὗτος θεοῦ
νόμος εἶναι. Τί δή; ἔφη. Ὅτι, ἔφη, αἰσθάνομαί τινας
παραβαίνοντας αὐτόν. Καὶ γὰρ ἄλλα πολλά, ἔφη, παρα- 21
νομοῦσιν· ἀλλὰ δίκην γέ τοι διδόασιν οἱ παραβαίνοντες
τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἣν οὐδενὶ τρόπῳ
δυνατὸν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων
κειμένους νόμους ἔνιοι παραβαίνοντες διαφεύγουσι τὸ
δίκην διδόναι, οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι.
Τί δέ; τοὺς εὖ ποιοῦντας ἀντευεργετεῖν οὐ πανταχοῦ 24
νόμιμόν ἐστι; Νόμιμον ἔφη· παραβαίνεται δὲ καὶ τοῦτο.
Οὐκοῦν καὶ οἱ τοῦτο παραβαίνοντες δίκην διδόασι, φίλων
μὲν ἀγαθῶν ἔρημοι γιγνόμενοι, τοὺς δὲ μισοῦντας ἑαυτοὺς
ἀναγκαζόμενοι διώκειν· ἢ οὐχ οἱ μὲν εὖ ποιοῦντες τοὺς
χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσίν, οἱ δὲ μὴ ἀντ-
ευεργετοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν
μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς
τοιούτοις χρῆσθαι τούτους μάλιστα διώκουσι; Νὴ τὸν

Δί', ὦ Σώκρατες, ἔφη, θείοις ταῦτα πάντα ἔοικε· τὸ γὰρ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν βελτίονος ἢ κατ' ἄνθρωπον νομοθέτου δοκεῖ μοι
25 εἶναι. Πότερον οὖν, ὦ Ἱππία, τοὺς θεοὺς ἡγεῖ τὰ δίκαια νομοθετεῖν ἢ ἄλλα τῶν δικαίων; Οὐκ ἄλλα μὰ Δί', ἔφη· σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθετήσειεν εἰ μὴ θεός. Καὶ τοῖς θεοῖς ἄρα, ὦ Ἱππία, τὸ αὐτὸ δίκαιόν τε καὶ νόμιμον εἶναι ἀρέσκει.

Τοιαῦτα λέγων τε καὶ πράττων δικαιοτέρους ἐποίει τοὺς πλησιάζοντας.

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## CHAPTER V.

*In another lesson to Euthydemus he shows the evils of self-indulgence and the benefits of self-restraint, which latter alone affords true and permanent happiness of body or of mind.*

1 Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας ἑαυτῷ, νῦν αὖ τοῦτο λέξω. νομίζων γὰρ ἐγκράτειαν ὑπάρχειν ἀγαθὸν εἶναι τῷ μέλλοντι καλόν τι πράξειν, πρῶτον μὲν αὐτὸς φανερὸς ἦν τοῖς συνοῦσιν ἠσκηκὼς αὑτὸν μάλιστα πάντων ἀνθρώπων, ἔπειτα διαλεγόμενος προετρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν.
2 ἀεὶ μὲν οὖν περὶ τῶν πρὸς ἀρετὴν χρησίμων αὐτός τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων· οἶδα δέ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἆρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ
3 καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἷόν τέ γε μάλιστα, ἔφη.

Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν καὶ
διὰ ταύτας μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦ-
τον ἐλεύθερον εἶναι; Ἥκιστα, ἔφη. Ἴσως γὰρ ἐλευθέριον
φαίνεταί σοι τὸ πράττειν τὰ βέλτιστα, εἶτα τὸ ἔχειν τοὺς
κωλύσοντας τὰ τοιαῦτα ποιεῖν ἀνελεύθερον νομίζεις; Παν-
τάπασί γ' ἔφη. Παντάπασιν ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς 4
ἀνελεύθεροι εἶναι; Νὴ τὸν Δί' εἰκότως. Πότερα δέ σοι
δοκοῦσιν οἱ ἀκρατεῖς κωλύεσθαι μόνον τὰ κάλλιστα πράτ-
τειν, ἢ καὶ ἀναγκάζεσθαι τὰ αἴσχιστα ποιεῖν; Οὐδὲν
ἧττον ἔμοιγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι ἢ ἐκεῖνα
κωλύεσθαι. Ποίους δέ τινας δεσπότας ἡγεῖ τοὺς τὰ 5
μὲν ἄριστα κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; Ὡς
δυνατὸν νὴ Δί', ἔφη, κακίστους. Δουλείαν δὲ ποίαν κα-
κίστην νομίζεις εἶναι; Ἐγὼ μέν, ἔφη, τὴν παρὰ τοῖς
κακίστοις δεσπόταις. Τὴν κακίστην ἄρα δουλείαν οἱ
ἀκρατεῖς δουλεύουσιν; Ἔμοιγε δοκεῖ, ἔφη. Σοφίαν δὲ 6
τὸ μέγιστον ἀγαθὸν οὐ δοκεῖ σοι ἀπείργουσα τῶν ἀν-
θρώπων ἡ ἀκρασία εἰς τοὐναντίον αὐτοὺς ἐμβάλλειν; ἢ
οὐ δοκεῖ σοι προσέχειν τε τοῖς ὠφελοῦσι καὶ καταμαν-
θάνειν αὐτὰ κωλύειν ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολ-
λάκις αἰσθανομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν
ἐκπλήξασα ποιεῖν τὸ χεῖρον ἀντὶ τοῦ βελτίονος αἱρεῖ-
σθαι; Γίγνεται τοῦτ', ἔφη. Σωφροσύνης δέ, ὦ Εὐθύ- 7
δημε, τίνι ἂν φαῖμεν ἧττον ἢ τῷ ἀκρατεῖ προσήκειν;
αὐτὰ γὰρ δήπου τὰ ἐναντία σωφροσύνης καὶ ἀκρασίας
ἔργα ἐστίν. Ὁμολογῶ καὶ τοῦτο, ἔφη. Τοῦ δ' ἐπιμε-
λεῖσθαι ὧν προσήκει οἴει τι κωλυτικώτερον εἶναι ἀκρα-
σίας; Οὔκουν ἔγωγ', ἔφη. Τοῦ δὲ ἀντὶ τῶν ὠφελούντων
τὰ βλάπτοντα προαιρεῖσθαι ποιοῦντος, καὶ τούτων μὲν
ἐπιμελεῖσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος, καὶ τοῖς
σωφρονοῦσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος οἴει τι ἀν-

8 θρώπῳ κάκιον εἶναι; Οὐδέν, ἔφη. Οὐκοῦν τὴν ἐγκρά-
τειαν τῶν ἐναντίων ἢ τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώ-
ποις αἰτίαν εἶναι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ τῶν
ἐναντίων τὸ αἴτιον εἰκὸς ἄριστον εἶναι; Εἰκὸς γάρ, ἔφη.
Ἔοικεν ἄρ', ἔφη, ὦ Εὐθύδημε, ἄριστον ἀνθρώπῳ ἐγκρά-
9 τεια εἶναι; Εἰκότως γάρ, ἔφη, ὦ Σώκρατες. Ἐκεῖνο δέ,
ὦ Εὐθύδημε, ἤδη πώποτε ἐνεθυμήθης; Ποῖον; ἔφη.
Ὅτι καὶ ἐπὶ τὰ ἡδέα, ἐφ' ἅπερ μόνα δοκεῖ ἡ ἀκρασία
τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ'
ἐγκράτεια πάντων μάλιστα ἥδεσθαι ποιεῖ. Πῶς; ἔφη.
Ὥσπερ ἡ μὲν ἀκρασία οὐκ ἐῶσα καρτερεῖν οὔτε λιμὸν
οὔτε δίψος οὔτε ἐπιθυμίαν οὔτε ἀγρυπνίαν, δι' ὧν μόνων
ἔστιν ἡδέως μὲν φαγεῖν τε καὶ πιεῖν, ἡδέως δ' ἀναπαύ-
σασθαί τε καὶ κοιμηθῆναι, περιμείναντας καὶ ἀνασχο-
μένους ἕως ἂν ταῦτα ὡς ἔνι ἥδιστα γένηται, κωλύει τοῖς
ἀναγκαιοτάτοις τε καὶ συνεχεστάτοις ἀξιολόγως ἥδεσθαι·
ἡ δ' ἐγκράτεια μόνη ποιοῦσα καρτερεῖν τὰ εἰρημένα μόνη
καὶ ἥδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις.
10 Παντάπασιν, ἔφη, ἀληθῆ λέγεις. Ἀλλὰ μὴν τοῦ μαθεῖν
τι καλὸν κἀγαθὸν καὶ τοῦ ἐπιμεληθῆναι τῶν τοιούτων
τινὸς δι' ὧν ἄν τις καὶ τὸ ἑαυτοῦ σῶμα καλῶς διοικήσειε
καὶ τὸν ἑαυτοῦ οἶκον καλῶς οἰκονομήσειε καὶ φίλοις καὶ
πόλει ὠφέλιμος γένοιτο καὶ ἐχθροὺς κρατήσειεν, ἀφ' ὧν
οὐ μόνον ὠφέλειαι, ἀλλὰ καὶ ἡδοναὶ μέγισται γίγνονται,
οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτά, οἱ δ'
ἀκρατεῖς οὐδενὸς μετέχουσι. τῷ γὰρ ἂν ἧττον φήσαιμεν
τῶν τοιούτων προσήκειν ἢ ᾧ ἥκιστα ἔξεστι ταῦτα πράτ-
τειν, κατεχομένῳ ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυτάτω
11 ἡδονάς; καὶ ὁ Εὐθύδημος. Δοκεῖς μοι, ἔφη, ὦ Σώκρατες,
λέγειν ὡς ἀνδρὶ ἥττονι τῶν διὰ τοῦ σώματος ἡδονῶν
πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει

ἔφη, ὦ Εὐθύδημε, ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθε-
στάτου; ὅστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ
ἥδιστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέροι
τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατέσι
μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων, καὶ
λόγῳ καὶ ἔργῳ διαλέγοντας κατὰ γένη τὰ μὲν ἀγαθὰ
προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι. καὶ οὕτως ἔφη 12
ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας γίγνεσθαι καὶ
διαλέγεσθαι δυνατωτάτους. ἔφη δὲ καὶ τὸ διαλέγεσθαι
ὀνομασθῆναι ἐκ τοῦ συνιόντας κοινῇ βουλεύεσθαι διαλέ-
γοντας κατὰ γένη τὰ πράγματα. δεῖν οὖν πειρᾶσθαι ὅτι
μάλιστα πρὸς τοῦτο ἑαυτὸν ἕτοιμον παρασκευάζειν καὶ
τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίγνεσθαι
ἄνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικω-
τάτους.

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## CHAPTER VI.

*In many different forms of excellence, as piety, justice, wisdom, the good and lovely, and courage, Socrates illustrates his doctrine that virtue is knowledge.*

Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, 1
πειράσομαι καὶ τοῦτο λέγειν. Σωκράτης γὰρ τοὺς μὲν
εἰδότας τί ἕκαστον εἴη τῶν ὄντων ἐνόμιζε καὶ τοῖς ἄλλοις
ἂν ἐξηγεῖσθαι δύνασθαι· τοὺς δὲ μὴ εἰδότας οὐδὲν ἔφη
θαυμαστὸν εἶναι αὐτούς τε σφάλλεσθαι καὶ ἄλλους σφάλ-
λειν· ὧν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι τί ἕκαστον εἴη
τῶν ὄντων οὐδέποτ' ἔληγε. πάντα μὲν οὖν ᾗ διωρίζετο
πολὺ ἔργον ἂν εἴη διεξελθεῖν· ἐν ὅσοις δὲ τὸν τρόπον

2 τῆς ἐπισκέψεως δηλώσειν οἶμαι, τοσαῦτα λέξω. πρῶτον
δὲ περὶ εὐσεβείας ὧδέ πως ἐσκόπει. Εἰπέ μοι, ἔφη,
ὦ Εὐθύδημε, ποῖόν τι νομίζεις εὐσέβειαν εἶναι ; καὶ ὅς,
Κάλλιστον νὴ Δί', ἔφη. Ἔχεις οὖν εἰπεῖν ὁποῖός τις ὁ
εὐσεβής ἐστιν ; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν.
Ἔξεστι δὲ ὃν ἄν τις βούληται τρόπον τοὺς θεοὺς τιμᾶν ;
3 Οὐκ ἀλλὰ νόμοι εἰσὶ καθ' οὓς δεῖ τοῦτο ποιεῖν. Οὐκοῦν
ὁ τοὺς νόμους τούτους εἰδὼς εἰδείη ἂν ὡς δεῖ τοὺς θεοὺς
τιμᾶν ; Οἶμαι ἔγωγ', ἔφη. Ἆρ' οὖν ὁ εἰδὼς ὡς δεῖ τοὺς
θεοὺς τιμᾶν οὐκ ἄλλως οἴεται δεῖν τοῦτο ποιεῖν ἢ ὡς
οἶδεν ; Οὐ γὰρ οὖν, ἔφη. Ἄλλως δέ τις θεοὺς τιμᾷ ἢ ὡς
4 οἴεται δεῖν ; Οὐκ οἶμαι, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς
νόμιμα εἰδὼς νομίμως ἂν τοὺς θεοὺς τιμῴη ; Πάνυ μὲν
οὖν. Οὐκοῦν ὅ γε νομίμως τιμῶν ὡς δεῖ τιμᾷ ; Πῶς γὰρ
οὔ ; Ὁ δέ γε ὡς δεῖ τιμῶν εὐσεβής ἐστι ; Πάνυ μὲν οὖν,
ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς
ἂν ἡμῖν εὐσεβὴς ὡρισμένος εἴη ; Ἐμοὶ γοῦν, ἔφη,
δοκεῖ.

5 Ἀνθρώποις δὲ ἆρα ἔξεστιν ὃν ἄν τις τρόπον βού-
ληται χρῆσθαι ; Οὐκ ἀλλὰ καὶ περὶ τούτους ὁ εἰδὼς ἃ
ἐστι νόμιμα, καθ' ἃ δεῖ πρὸς ἀλλήλους χρῆσθαι, νόμι-
μος ἂν εἴη. Οὐκοῦν οἱ κατὰ ταῦτα χρώμενοι ἀλλήλοις
ὡς δεῖ χρῶνται ; Πῶς γὰρ οὔ ; Οὐκοῦν οἵ γε ὡς δεῖ
χρώμενοι καλῶς χρῶνται ; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν
οἵ γε τοῖς ἀνθρώποις καλῶς χρώμενοι καλῶς πράττουσι
τὰ ἀνθρώπεια πράγματα ; Εἰκός γ', ἔφη. Οὐκοῦν οἱ τοῖς
νόμοις πειθόμενοι δίκαια οὗτοι ποιοῦσι ; Πάνυ μὲν οὖν,
6 ἔφη. Δίκαια δέ, ἔφη, οἶσθα ὁποῖα καλεῖται ; Ἃ οἱ νόμοι
κελεύουσιν, ἔφη. Οἱ ἄρα ποιοῦντες ἃ οἱ νόμοι κελεύουσι
δίκαιά τε ποιοῦσι καὶ ἃ δεῖ ; Πῶς γὰρ οὔ ; Οὐκοῦν οἵ
γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσιν ; Οἶμαι ἔγωγ', ἔφη.

Οἴει οὖν τινας πείθεσθαι τοῖς νόμοις μὴ εἰδότας ἃ οἱ νόμοι κελεύουσιν; Οὐκ ἔγωγ᾽, ἔφη. Εἰδότας δὲ ἃ δεῖ ποιεῖν οἴει τινὰς οἴεσθαι δεῖν μὴ ποιεῖν ταῦτα; Οὐκ οἶμαι, ἔφη. Οἶδας δέ τινας ἄλλα ποιοῦντας ἢ ἃ οἴονται δεῖν; Οὐκ ἔγωγ᾽, ἔφη. Οἱ ἄρα τὰ περὶ ἀνθρώπους νόμιμα εἰδότες οὗτοι τὰ δίκαια ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἵ γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσι; Τίνες γὰρ ἄλλοι; ἔφη. Ὀρθῶς ἄν ποτε ἄρα ὁριζοίμεθα ὁριζόμενοι δικαίους εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπους νόμιμα; Ἔμοιγε δοκεῖ, ἔφη.

7 Σοφίαν δὲ τί ἂν φήσαιμεν εἶναι; εἰπέ μοι, πότερά σοι δοκοῦσιν οἱ σοφοὶ ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι, ἢ εἰσί τινες ἃ μὴ ἐπίστανται σοφοί; Ἃ ἐπίστανται δῆλον ὅτι, ἔφη· πῶς γὰρ ἄν τις ἅ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; Ἆρ᾽ οὖν οἱ σοφοὶ ἐπιστήμῃ σοφοί εἰσι; Τίνι γὰρ ἄν, ἔφη, ἄλλῳ τις εἴη σοφός, εἴ γε μὴ ἐπιστήμῃ; Ἄλλο δέ τι σοφίαν οἴει εἶναι ἢ ᾧ σοφοί εἰσιν; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα σοφία ἐστίν; Ἔμοιγε δοκεῖ. Ἆρ᾽ οὖν δοκεῖ σοι ἀνθρώπῳ δυνατὸν εἶναι τὰ ὄντα πάντα ἐπίστασθαι; Οὐδὲ μὰ Δί᾽ ἔμοιγε πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἄρα σοφὸν οὐχ οἷόν τε ἄνθρωπον εἶναι; Μὰ Δί᾽ οὐ δῆτα, ἔφη. Ὃ ἄρα ἐπίσταται ἕκαστος, τοῦτο καὶ σοφός ἐστιν; Ἔμοιγε δοκεῖ.

8 Ἆρ᾽ οὖν, ὦ Εὐθύδημε, καὶ τἀγαθὸν οὕτω ζητητέον ἐστί; Πῶς; ἔφη. Δοκεῖ σοι τὸ αὐτὸ πᾶσιν ὠφέλιμον εἶναι; Οὐκ ἔμοιγε. Τί δέ; τὸ ἄλλῳ ὠφέλιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλῳ βλαβερὸν εἶναι; Καὶ μάλα, ἔφη. Ἄλλο δ᾽ ἄν τι φαίης ἀγαθὸν εἶναι ἢ τὸ ὠφέλιμον; Οὐκ ἔγωγ᾽, ἔφη. Τὸ ἄρα ὠφέλιμον ἀγαθόν ἐστιν ὅτῳ ἂν ὠφέλιμον ᾖ; Δοκεῖ μοι, ἔφη.

9 Τὸ δὲ καλὸν ἔχοιμεν ἄν πως ἄλλως εἰπεῖν, ἢ ἔστιν ὃ

ὀνομάζεις καλὸν ἢ σῶμα ἢ σκεῦος ἢ ἄλλ' ὁτιοῦν, ὃ οἶσθα πρὸς πάντα καλὸν ὄν; Μὰ Δί' οὐκ ἔγωγ', ἔφη. Ἆρ' οὖν πρὸς ὃ ἂν ἕκαστον χρήσιμον ᾖ, πρὸς τοῦτο ἑκάστῳ καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς ἄλλο τι ἐστὶν ἕκαστον ἢ πρὸς ὃ ἑκάστῳ καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἓν ἄλλο, ἔφη. Τὸ χρήσιμον ἄρα καλόν ἐστι πρὸς ὃ ἂν ᾖ χρήσιμον; Ἔμοιγε δοκεῖ, ἔφη.

10 Ἀνδρείαν δέ, ὦ Εὐθύδημε, ἆρα τῶν καλῶν νομίζεις εἶναι; Κάλλιστον μὲν οὖν ἔγωγ', ἔφη. Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρείαν; Νὴ Δί', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἆρ' οὖν δοκεῖ σοι πρὸς τὰ δεινά τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τὸ ἀγνοεῖν αὐτά; Ἥκιστά γ', ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἰδέναι τί ἐστιν οὐκ ἀνδρεῖοί εἰσι; Νὴ Δί', ἔφη· πολλοὶ γὰρ ἂν οὕτω γε τῶν τε μαινομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἶεν. Τί δὲ οἱ καὶ τὰ μὴ δεινὰ δεδοικότες; Ἔτι γε νὴ Δία, ἔφη, ἧττον. Ἆρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας ἀν-
11 δρείους ἡγεῖ εἶναι, τοὺς δὲ κακοὺς δειλούς; Πάνυ μὲν οὖν, ἔφη. Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὔκ ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἵους τούτοις κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. Ἆρ' οὖν ἕκαστοι χρῶνται ὡς οἴονται δεῖν; Πῶς γὰρ ἄλλως, ἔφη; Ἆρ' οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασιν ὡς δεῖ χρῆσθαι; Οὐ δήπου γε, ἔφη. Οἱ ἄρα εἰδότες ὡς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται; Μόνοι γ', ἔφη. Τί δέ; οἱ μὴ διημαρτηκότες, ἆρα κακῶς χρῶνται τοῖς τοιούτοις; Οὐκ οἶμαι, ἔφη. Οἱ ἄρα κακῶς χρώμενοι διημαρτήκασιν; Εἰκός γ', ἔφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε

καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ διαμαρτάνοντες τούτου δειλοί; Ἔμοιγε δοκοῦσιν, ἔφη.

*A distinction of his is shown between kingship and tyranny, and his method of inductive reasoning is illustrated.*

Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας 12
ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε. τὴν μὲν γὰρ ἑκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχήν, βασιλείαν ἡγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ᾽ ὅπως ὁ ἄρχων βούλοιτο, τυραννίδα. καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων αἱ ἀρχαὶ καθίστανται, ταύτην μὲν τὴν πολιτείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι, ὅπου δ᾽ ἐκ τιμημάτων, πλουτοκρατίαν, ὅπου δ᾽ ἐκ πάντων, δημοκρατίαν.

Εἰ δέ τις αὐτῷ περί του ἀντιλέγοι μηδὲν ἔχων σαφὲς 13
λέγειν, ἀλλ᾽ ἄνευ ἀποδείξεως ἤτοι σοφώτερον φάσκων εἶναι ὃν αὐτὸς λέγοι ἢ πολιτικώτερον ἢ ἀνδρειότερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἂν πάντα τὸν λόγον ὧδέ πως· Φῂς σὺ ἀμείνω πολίτην εἶναι 14
ὃν σὺ ἐπαινεῖς ἢ ὃν ἐγώ; Φημὶ γὰρ οὖν. Τί οὖν οὐκ ἐκεῖνο πρῶτον ἐπεσκεψάμεθα, τί ἐστιν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τοῦτο. Οὐκοῦν ἐν μὲν χρημάτων διοικήσει κρατοίη ἂν ὁ χρήμασιν εὐπορωτέραν τὴν πόλιν ποιῶν; Πάνυ μὲν οὖν. Ἐν δέ γε πολέμῳ ὁ καθυπερτέραν τῶν ἀντιπάλων; Πῶς γὰρ οὔ; Ἐν δὲ πρεσβείᾳ ἆρ᾽ ὃς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ; Εἰκός γε. Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ στάσεις τε παύων καὶ ὁμόνοιαν ἐμποιῶν; Ἔμοιγε δοκεῖ. οὕτω δὲ τῶν λόγων ἐπαναγομένων, καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερὸν ἐγίγνετο τἀληθές. ὁπότε δὲ αὐτός τι τῷ λόγῳ διεξίοι, διὰ τῶν 15

μάλιστα ὁμολογουμένων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου. τοιγαροῦν πολὺ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας παρεῖχε. ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεῖ ἀναθεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὡς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.

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## CHAPTER VII.

*The practical temper of Socrates is shown in his estimate of the value of the abstract sciences, whose standard must ever be utility.*

1 Ὅτι μὲν οὖν ἁπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ δοκεῖ μοι δῆλον ἐκ τῶν εἰρημένων εἶναι· ὅτι δὲ καὶ αὐτάρκεις ἐν ταῖς προσηκούσαις πράξεσιν αὐτοὺς εἶναι ἐπεμελεῖτο, νῦν τοῦτο λέξω. πάντων μὲν γὰρ ὧν ἐγὼ οἶδα μάλιστα ἔμελεν αὐτῷ εἰδέναι ὅτου τις ἐπιστήμων εἴη τῶν συνόντων αὐτῷ· ὧν δὲ προσήκει ἀνδρὶ καλῷ κἀγαθῷ εἰδέναι, ὅ τι μὲν αὐτὸς εἰδείη, πάντων προθυμότατα ἐδίδασκεν· ὅτου δὲ αὐτὸς ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους ἦγεν
2 αὐτούς. ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἔμπειρον εἶναι ἑκάστου πράγματος τὸν ὀρθῶς πεπαιδευμένον. αὐτίκα γεωμετρίαν μέχρι μὲν τούτου ἔφη δεῖν μανθάνειν, ἕως ἱκανός τις γένοιτο, εἴ ποτε δεήσειε, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι ἢ διανεῖμαι ἢ ἔργον ἀποδείξασθαι. οὕτω δὲ τοῦτο ῥᾴδιον εἶναι μαθεῖν ὥστε τὸν προσέχοντα τὸν νοῦν τῇ μετρήσει ἅμα τήν τε γῆν ὁπόση

ἐστὶν εἰδέναι καὶ ὡς μετρεῖται ἐπιστάμενον ἀπιέναι. τὸ 3
δὲ μέχρι τῶν δυσσυνέτων διαγραμμάτων γεωμετρίαν μαν-
θάνειν ἀπεδοκίμαζεν. ὅ τι μὲν γὰρ ὠφελοίη ταῦτα οὐκ
ἔφη ὁρᾶν· καίτοι οὐκ ἄπειρός γε αὐτῶν ἦν. ἔφη δὲ
ταῦτα ἱκανὰ εἶναι ἀνθρώπου βίον κατατρίβειν καὶ ἄλλων
πολλῶν τε καὶ ὠφελίμων μαθημάτων ἀποκωλύειν. ἐκέ-
λευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταύ- 4
της μέντοι μέχρι τοῦ νυκτός τε ὥραν καὶ μηνὸς καὶ
ἐνιαυτοῦ δύνασθαι γιγνώσκειν ἕνεκα πορείας τε καὶ πλοῦ
καὶ φυλακῆς, καὶ ὅσα ἄλλα ἢ νυκτὸς ἢ μηνὸς ἢ ἐνιαυτοῦ
πράττεται, πρὸς ταῦτ᾿ ἔχειν τεκμηρίοις χρῆσθαι, τὰς ὥρας
τῶν εἰρημένων διαγιγνώσκοντας. καὶ ταῦτα δὲ ῥᾴδια
εἶναι μαθεῖν παρά τε νυκτοθηρῶν καὶ κυβερνητῶν καὶ
ἄλλων πολλῶν οἷς ἐπιμελὲς ταῦτα εἰδέναι. τὸ δὲ μέχρι 5
τούτου ἀστρονομίαν μανθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ
αὐτῇ περιφορᾷ ὄντα καὶ τοὺς πλάνητάς τε καὶ ἀσταθμήτους
ἀστέρας γνῶναι, καὶ τὰς ἀποστάσεις αὐτῶν ἀπὸ τῆς γῆς
καὶ τὰς περιόδους καὶ τὰς αἰτίας αὐτῶν ζητοῦντας κατατρί-
βεσθαι, ἰσχυρῶς ἀπέτρεπεν. ὠφέλειαν μὲν γὰρ οὐδεμίαν
οὐδ᾿ ἐν τούτοις ἔφη ὁρᾶν· καίτοι οὐδὲ τούτων γε ἀνήκοος
ἦν· ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώπου
βίον καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν. ὅλως δὲ 6
τῶν οὐρανίων, ᾗ ἕκαστα ὁ θεὸς μηχανᾶται, φροντιστὴν
γίγνεσθαι ἀπέτρεπεν· οὔτε γὰρ εὑρετὰ ἀνθρώποις αὐτὰ
ἐνόμιζεν εἶναι, οὔτε χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν
ζητοῦντα ἃ ἐκεῖνοι σαφηνίσαι οὐκ ἐβουλήθησαν. κιν-
δυνεῦσαι δ᾿ ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμ-
νῶντα οὐδὲν ἧττον ἢ Ἀναξαγόρας παρεφρόνησεν, ὁ
μέγιστον φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξη-
γεῖσθαι. ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε καὶ 7
ἥλιον ἠγνόει ὅτι τὸ μὲν πῦρ οἱ ἄνθρωποι ῥᾳδίως καθορῶ-

σιν, εἰς δὲ τὸν ἥλιον οὐ δύνανται ἀντιβλέπειν, καὶ ὑπὸ
μὲν τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα
ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς οὔ· ἠγνόει δὲ καὶ ὅτι τῶν ἐκ
τῆς γῆς φυομένων ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται
καλῶς αὔξεσθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα
ἀπόλλυται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι
καὶ τοῦτο ἠγνόει, ὅτι λίθος μὲν ἐν πυρὶ ὢν οὔτε λάμπει
οὔτε πολὺν χρόνον ἀντέχει, ὁ δὲ ἥλιος τὸν πάντα χρόνον
8 πάντων λαμπρότατος ὢν διαμένει. ἐκέλευε δὲ καὶ λογισ-
μοὺς μανθάνειν· καὶ τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε
φυλάττεσθαι τὴν μάταιον πραγματείαν, μέχρι δὲ τοῦ
ὠφελίμου πάντα καὶ αὐτὸς συνεσκόπει καὶ συνδιεξῄει
9 τοῖς συνοῦσι. προύτρεπε δὲ σφόδρα καὶ ὑγιείας ἐπι-
μελεῖσθαι τοὺς συνόντας παρά τε τῶν εἰδότων μανθά-
νοντας ὁπόσα ἐνδέχοιτο, καὶ ἑαυτῷ ἕκαστον προσέχοντα
διὰ παντὸς τοῦ βίου τί βρῶμα ἢ τί πῶμα ἢ ποῖος πόνος
συμφέροι αὐτῷ, καὶ πῶς τούτοις χρώμενος ὑγιεινότατ'
ἂν διάγοι. τοῦ γὰρ οὕτω προσέχοντος ἑαυτῷ ἔργον ἔφη
εἶναι εὑρεῖν ἰατρὸν τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ
μᾶλλον διαγιγνώσκοντα αὐτοῦ.

10 Εἰ δέ τις μᾶλλον ἢ κατὰ τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνεβούλευε μαντικῆς ἐπιμελεῖσθαι. τὸν γὰρ εἰδότα δι' ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων σημαίνουσιν, οὐδέποτ' ἔρημον ἔφη γίγνεσθαι συμβουλῆς θεῶν.

## CHAPTER VIII.

*Finally, his conduct at his trial is praised, how that, under the guidance of his* daemonium *he thought not of his defence, believing that death may have something in it better than life, and that at all events a good man's memory cannot die.*

Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ τὸ δαιμόνιον ἑαυτῷ 1
προσημαίνειν ἅ τε δέοι καὶ ἃ μὴ δέοι ποιεῖν ὑπὸ τῶν
δικαστῶν κατεγνώσθη θάνατος, οἴεται αὐτὸν ἐλέγχεσθαι
περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν
ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν, ὥστ᾽ εἰ καὶ
μὴ πότε, οὐκ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον·
εἶτα ὅτι τὸ μὲν ἀχθεινότατον τοῦ βίου καὶ ἐν ᾧ πάντες
τὴν διάνοιαν μειοῦνται ἀπέλιπεν, ἀντὶ δὲ τούτου τῆς
ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὔκλειαν προσεκτήσατο,
τήν τε δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθεριώτατα καὶ δικαιότατα εἰπών, καὶ τὴν κατάγνωσιν
τοῦ θανάτου πρᾳότατα καὶ ἀνδρωδέστατα ἐνεγκών. ὁμο- 2
λογεῖται γὰρ οὐδένα πω τῶν μνημονευομένων ἀνθρώπων
κάλλιον θάνατον ἐνεγκεῖν. ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ
μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιῶναι διὰ τὸ Δήλια
μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἐᾶν
δημοσίᾳ ἀποθνήσκειν ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ, καὶ τὸν χρόνον τοῦτον ἅπασι τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἀλλοιότερον διαβιοὺς ἢ τὸν ἔμπροσθεν χρόνον· καίτοι τὸν ἔμπροσθέν γε πάντων ἀνθρώπων
μάλιστα ἐθαυμάζετο ἐπὶ τῷ εὐθύμως τε καὶ εὐκόλως
ζῆν. καὶ πῶς ἄν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος 3

ἂν εἴη θάνατος καλλίων ἢ ὃν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεστάτου;
4 Λέξω δὲ καὶ ἃ Ἑρμογένους τοῦ Ἱππονίκου ἤκουσα περὶ αὐτοῦ. ἔφη γὰρ ἤδη Μελήτου γεγραμμένου αὐτὸν τὴν γραφήν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου, λέγειν αὐτῷ ὡς χρὴ σκοπεῖν ὅ τι ἀπολογήσεται. τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν, Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβιωκέναι; ἐπεὶ δὲ αὐτὸν ἤρετο, ὅπως, εἰπεῖν αὐτὸν ὅτι οὐδὲν ἄλλο ποιῶν διαγεγένηται ἢ διασκοπῶν μὲν τά τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀπεχόμενος,
5 ἥνπερ νομίζοι καλλίστην μελέτην ἀπολογίας εἶναι. αὐτὸς δὲ πάλιν εἰπεῖν, Οὐχ ὁρᾷς, ὦ Σώκρατες, ὅτι οἱ Ἀθήνησι δικασταὶ πολλοὺς μὲν ἤδη μηδὲν ἀδικοῦντας λόγῳ παραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικοῦντας ἀπέλυσαν; Ἀλλὰ νὴ τὸν Δία, φάναι αὐτόν, ὦ Ἑρμόγενες, ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολο-
6 γίας ἠναντιώθη τὸ δαιμόνιον. καὶ αὐτὸς εἰπεῖν, Θαυμαστὰ λέγεις. τὸν δέ, Θαυμάζεις, φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι ἐμὲ τελευτᾶν τὸν βίον ἤδη; οὐκ οἶσθ' ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων ὑφείμην ἂν οὔτε βέλτιον οὔθ' ἥδιον ἐμοῦ βεβιωκέναι; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς μάλιστα ἐπιμελομένους τοῦ ὡς βελτίστους γίγνεσθαι, ἥδιστα δὲ τοὺς μάλιστα
7 αἰσθανομένους ὅτι βελτίους γίγνονται. ἃ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ᾐσθανόμην ἐμαυτῷ συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτὸν οὕτω διατετέλεκα περὶ ἐμαυτοῦ γιγνώσκων· καὶ οὐ μόνον ἐγώ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι οὕτως ἔχοντες περὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν

ἐμέ, καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦντες οὕτως ἂν εἶχον
πρὸς τοὺς ἑαυτῶν φίλους, ἀλλὰ διόπερ καὶ αὐτοὶ ἂν
οἴονται ἐμοὶ συνόντες βέλτιστοι γίγνεσθαι. εἰ δὲ βιώσο- 8
μαι πλείω χρόνον, ἴσως ἀναγκαῖον ἔσται τὰ τοῦ γήρως
ἐπιτελεῖσθαι, καὶ ὁρᾶν τε καὶ ἀκούειν ἧττον, καὶ δια-
νοεῖσθαι χεῖρον, καὶ δυσμαθέστερον ἀποβαίνειν καὶ ἐπι-
λησμονέστερον, καὶ ὧν πρότερον βελτίων ἦν, τούτων χείρω
γίγνεσθαι. ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένῳ μὲν
ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμενον δὲ πῶς οὐκ ἀνάγκη
χεῖρόν τε καὶ ἀηδέστερον ζῆν; ἀλλὰ μὴν εἴ γε ἀδίκως 9
ἀποθανοῦμαι, τοῖς μὲν ἀδίκως ἐμὲ ἀποκτείνασιν αἰσχρὸν
ἂν εἴη τοῦτο· εἰ γὰρ τὸ ἀδικεῖν αἰσχρόν ἐστι, πῶς οὐκ
αἰσχρὸν καὶ τὸ ἀδίκως ὁτιοῦν ποιεῖν; ἐμοὶ δὲ τί αἰσχρὸν
τὸ ἑτέρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γνῶναι
μήτε ποιῆσαι; ὁρῶ δ' ἔγωγε καὶ τὴν δόξαν τῶν προγε- 10
γονότων ἀνθρώπων ἐν τοῖς ἐπιγιγνομένοις οὐχ ὁμοίαν
καταλειπομένην τῶν τε ἀδικησάντων καὶ τῶν ἀδικηθέν-
των. οἶδα δὲ ὅτι καὶ ἐγὼ ἐπιμελείας τεύξομαι ὑπ' ἀν-
θρώπων, καὶ ἐὰν νῦν ἀποθάνω, οὐχ ὁμοίως τοῖς ἐμὲ
ἀποκτείνασιν· οἶδα γὰρ ἀεὶ μαρτυρήσεσθαί μοι ὅτι ἐγὼ
ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων οὐδὲ χείρω ἐποίησα,
βελτίους δὲ ποιεῖν ἐπειρώμην ἀεὶ τοὺς ἐμοὶ συνόντας.
τοιαῦτα μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς
ἄλλους. τῶν δὲ Σωκράτην γιγνωσκόντων οἷος ἦν οἱ ἀρε- 11
τῆς ἐφιέμενοι πάντες ἔτι καὶ νῦν διατελοῦσι πάντων
μάλιστα ποθοῦντες ἐκεῖνον, ὡς ὠφελιμώτατον ὄντα πρὸς
ἀρετῆς ἐπιμέλειαν. ἐμοὶ μὲν δὴ τοιοῦτος ὢν οἷον ἐγὼ
διήγημαι, εὐσεβὴς μὲν οὕτως ὥστε μηδὲν ἄνευ τῆς τῶν
θεῶν γνώμης ποιεῖν, δίκαιος δὲ ὥστε βλάπτειν μὲν μηδὲ
μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους
αὐτῷ, ἐγκρατὴς δὲ ὥστε μηδέποτε προαιρεῖσθαι τὸ ἥδιον

ἀντὶ τοῦ βελτίονος, φρόνιμος δὲ ὥστε μὴ διαμαρτάνειν κρίνων τὰ βελτίω καὶ τὰ χείρω, μηδὲ ἄλλου προσδεῖσθαι, ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνῶσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ διορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμάσαι τε καὶ ἁμαρτάνοντας ἐλέγξαι καὶ προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκἀγαθίαν, ἐδόκει τοιοῦτος εἶναι οἷος ἂν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος. εἰ δέ τῳ μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλων ἦθος πρὸς ταῦτα οὕτω κρινέτω.

Clarendon Press Series

# XENOPHON

# MEMORABILIA

EDITED FOR THE USE OF SCHOOLS

*WITH INTRODUCTION, NOTES, ETC.*

BY

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# NOTES.

## BOOK I.

**P. 1. l. 1. Πολλάκις ἐθαύμασα**, 'I have often wondered.' We do not I. § 1.
know how long after Socrates' death it was when Xenophon wrote his Memorabilia, but we know at any rate that he was for many years banished from Athens, and was thus shut off from exact information. Cf. Introd. p. xxxvii.

**τίσι ποτὲ λόγοις**, *quibus tandem argumentis* : *ποτέ* emphasises the question. So *ποίῳ ποτ'* in § 2.

l. 2. **οἱ γραψάμενοι Σωκράτην.** See Introd. p. xxxv.

l. 3. **τῇ πόλει** : Ethic dative. The city was regarded as the offended party, and therefore also as the inflicter of the penalty : trans. 'at the hands of the city.'

**ἡ μὲν γάρ.** The *μέν* here implies as usual a *δέ* clause, which is not expressed. This is usual where a suggestion of possible *doubt*, *dissent*, or *qualification* is intended. Here the doubt suggested is as to the credit which people will give to this indictment. Cf. *πρέπει μέν inf.* iv. 4. So *ἔοικε μέν, οἶμαι μέν, κ.τ.λ.*

**τοιάδε τις ἦν** : 'was to the following effect.' Xenophon does not profess to quote the exact form of the indictment, which he probably did not know, and which did not matter. In Plato's *Apologia Socratis* the indictment is described by Socrates himself thus (24 B) : *ἔχει δέ πως ὧδε· Σωκράτη φησὶν ἀδικεῖν τούς τε νέους διαφθείροντα καὶ θεοὺς οὓς ἡ πόλις νομίζει οὐ νομίζοντα, ἕτερα δὲ δαιμόνια καινά.*

l. 4. **ἀδικεῖ**, not *ἀδικεῖ μέν*, for emphasis. In such cases the second § 2.
member is represented as something additional, a sort of afterthought ; hence *ἀδικεῖ δὲ καί.* So below ii. 21 *ὁρῶ γὰρ . . . ὁρῶ δὲ καί.* Trans. 'is guilty before the law.'

There are two counts to the indictment : *first*, lawlessness, as shown in religious heterodoxy ; *second*, lawlessness, as shown in the moral deterioration of the young men who associated with him. See Introd. p. xxxv. In the form of the indictment quoted above from Plato, the order is reversed.

I. § 2. l. 7. **Πρῶτον μὲν οὖν**: 'well then, to take the first count.' The second is taken up at Chap. ii.

**ὡς οὐκ ἐνόμιζεν . . . θεούς.** This clause grammatically depends on **τεκμηρίῳ**. Observe *ἐνόμιζεν indicative*, instead of optative as in *ἄξιος εἴη* (above § 1), because the writer has the idea of *fact* strongly in his mind. So also he uses *τεκμηρίῳ*, a stronger word than **λόγοις**. He is not going to be put off with talk and theories, he wants *proofs* and *facts*.

**οὓς . . . θεοὺς**: 'the gods whom.' Greek and Latin incline to put the important descriptive words into *relative* clauses (here *θεούς*), English puts them in the demonstrative clause.

l. 9. **φανερὸς ἦν**: 'he was to be seen.'

**οἴκοι.** Sacrificial offerings at Athens were of two kinds, *private* and *public*: the first, offered regularly to the gods of the family in the *αὐλή* or open court of the house; the second, now and then by individual citizens, as well as regularly by the people as a body, to the greater divinities, at the public altars in their temples or in public places. For a picture of a private sacrifice cf. Plat. *Rep.* i. 328 C. We are told in Xen. *Anab.* III. i. 6, how Xenophon, when thinking of joining Cyrus, asked Apollo at Delphi which of the gods he should sacrifice to, in order to secure a safe and successful issue of his adventure.

l. 11. **οὐκ ἀφανής**: just a variation in expression for *φανερός* above.

**διετεθρύλητο γάρ.** *γάρ* generally implies some unexpressed thought. In this case the thought may either be,—and I can instance a notable example of his having regard to oracles, '*for* it was a matter of common talk,' etc. In this view translate *γάρ*, 'In fact.' Or the thought may be,—Some people might question whether he had regard to oracles (in the ordinary sense), '*for* it was a matter of common talk' that he professed to have a private monitor of his own. In this view translate **γάρ**, 'No doubt.' The former view is, I think, to be preferred; for **μαντική** was used very widely for all manner of enquiries as to the future (cf. below § 3); and in Plat. *Apol. Soc.* c. xxxi. p. 40 A, Socrates himself is represented as speaking of it as *ἡ εἰωθυῖά μοι μαντικὴ ἡ τοῦ δαιμονίου.*

**ὡς φαίη**: cf. note to *ὡς ἐνόμιζεν* above. Xenophon is far from denying here the fact that Socrates made this statement: but he uses the optative, because it is the *talk* of others to which he is referring.

l. 12. **τὸ δαιμόνιον.** The phrase is a very vague one, and necessarily so, for Socrates himself seems to have had no very clear notions as to the nature of the influence which swayed him. Cf. Introd. p. xi. The article is used, either as implying possession or familiarity on Socrates' part, or that the thing was notorious.

**ὅθεν δὴ . . . εἰσφέρειν**: 'this in fact I believe to have been the main ground on which he was alleged to be an innovator in religion.'

l. 14. **οὐδὲν καινότερον τῶν ἄλλων**: 'no greater innovation than others (made).' The personal genitive, as often in Greek, after a comparative, although the comparison is not of persons but of things. So also with words such as *ὅμοιος*, e. g. Xen. *Cyr.* V. i. 4 *ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα*, 'she had a dress similar to that which the slave girls had' (*lit.* 'to the slave girls'). And cf. below § 13 *οὐ ταὐτά*. I. § 3.

**P. 2.** l. 1. **οἰωνοῖς . . . θυσίαις.** Birds were believed to indicate future events by their cries (cf. Lat. *augurium*), and their flight (Lat. *auspicium*); *φῆμαι* are the significant utterances of human beings (Lat. *omen*), or of the gods (cf. L. and S. *sub voce*); *σύμβολα* are the signs supposed to be given by any chance meeting or occurrence (hence *τοὺς ἀπαντῶντας* lower down); *θυσίαι* were the chief means of ascertaining the will of the gods (Lat. *haruspicina*), and included *τὰ ἱερά* (signs from the liver, etc., of victims or their mode of burning) and *τὰ σφάγια* (signs from the circumstances attending their immolation). Cf. Xen. *Anab.* I. viii. 15, and note *ad loc.* (Clarendon Press Edition).

l. 2. **οὗτοί τε . . . κἀκεῖνος δὲ οὕτως ἐνόμιζεν.** *τε . . . καί* as usual of two closely connected statements, here a connection of similarity: *δέ* is adverbial; trans. 'just as . . . so he also thought the same.'

l. 9. **τῶν συνόντων**, 'of his companions'; this and other words implying *companionship* not discipleship, are the regular expressions used by Xenophon, imitating probably Socrates himself, who uniformly disclaimed the position of a teacher. See below ii. 3, and Plat. *Apol.* 19 D.

l. 10. **ὡς τοῦ δαιμονίου προσημαίνοντος**, 'in the faith that his monitor was the source of the warning.' Participles express *circumstances* connected with the main statement (*e. g.* coinciding or preceding events, causes, etc.): when *ὡς* precedes the participle, these circumstances are represented as matters of *thought* or *belief*. The belief here was Socrates', which he endeavoured to communicate to others. § 4.

l. 12. **καίτοι** introduces another argument. 'And surely every one will admit.' § 5.

l. 15. **προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα**, 'when he uttered warnings on the faith of their being revealed by heaven.' Cf. note above, *ὡς τοῦ δαιμονίου* § 4. The imperfect participle *προαγορεύων* is used, not the aorist, as expressing a frequently recurring act. Hence also the imperfects which follow, *ἐφαίνετο, προύλεγεν, ἐπίστευεν*.

The argument of this section is quite futile as an answer to the indictment that Socrates did not believe in the gods *of his country*. As really used by Socrates (see Plat. *Apol.* 26) it was valid enough as against the accuser Meletus, who in cross-examination had denied that Socrates believed in any gods at all.

I. § 6. l. 20. **τὰ μὲν γάρ.** When *γάρ* introduces a statement *promised*, it is best left untranslated.

l. 21. **καὶ πράττειν**, '*simply* to do them,' i.e. without any useless enquiries of the gods.

l. 22. **ὅπως ἀποβήσοιτο** depends on *ἀδήλων*, 'things whose result was doubtful.'

l. 23. **εἰ ποιητέα**, indirect question, depending on *μαντευσομένους*.

§ 7. **καὶ τοὺς μέλλοντας.** 'Accordingly those who would,' or 'who could expect to.'

**οἴκους τε καὶ πόλεις.** See note above § 3 *οὗτοί τε*, 'whether their own affairs or those of the state.'

l. 24. **προσδεῖσθαι**, 'required the assistance of.' *πρός* signifies 'in addition.' Cf. iv. 5 *προσθεῖναι*.

**τεκτονικὸν . . . γενέσθαι.** These adjectives are all masculine: 'for a man to become skilled as a carpenter,' etc.

l. 28. **καὶ ἀνθρώπου γνώμῃ αἱρετά**, 'things to be acquired by the mere exercise of human intellect.' *καί* here emphasises *ἀνθρώπου*, just as above, § 6, it emphasised *πράττειν*.

§ 8. **τὰ δὲ μέγιστα τῶν ἐν τούτοις**, 'but all that was of supreme moment with respect to any of these pursuits.'

l. 30. **ὧν . . . εἶναι.** Greek (like Latin) occasionally admits an infinitive in *oratio obliqua* after a relative, where the clause is substantially independent; trans. 'of such matters, man had no knowledge in himself.'

P. 3. l. 5. **εἰ . . . ἀνιάσεται.** The interrogative *εἰ* is quite neutral; i.e. it may equal either *num* or *nonne*, according to the context. In the last two queries the suggested answer is affirmative, hence translate, 'whether he will *not*.'

l. 6. **κηδεστάς**, 'relatives by marriage' (Lat. *affines*). Whether a man in marrying has sought delight or power, the result may for all he knows be the exact opposite. Observe *ἀνιάσεται* and *στερήσεται*, futures middle in *passive* sense. This is common with verbs whose stems end in a vowel.

There is here an allusion to the dreadful family feuds, which, in conjunction with political dissensions, distracted Greek states all through their history.

§ 9. l. 7. **μηδὲν τῶν τοιούτων οἰομένους.** *μηδέν* (not *οὐδέν*) as implying a kind of *condition*.

l. 9. **δαιμονᾶν ἔφη.** This is evidently a pun, one of Socrates' jokes. Those who denied the influence of the supernatural on mortals were themselves unhappy proofs to the contrary. We might perhaps translate it, 'Those who denied that there was any place for the supernatural, were themselves, he said, supernaturally possessed.'

l. 10. **μαθοῦσι διακρίνειν.** Here the dative is retained in agreement I. § 9.
with *ἀνθρώποις*: lower down, however, we have *ἃ μὲν μαθόντας ποιεῖν ἔδωκαν*, the infinitive in this case reasserting its influence. So also *ἀριθμήσαντας . . . εἰδέναι*, although with *ἔξεστιν*: but where, as in § 10, the impersonal verb is more prominent, we have the dative.

Translate these participles as instrumentals '*by* study,' '*by* reckoning, measuring, weighing,' etc., or '*after* study,' etc., the aorists implying some *preceding* act or condition.

**εἴ τις ἐπερωτῴη.** The prefix here has the sense of *addition*, 'if one were to *go out of one's way* to ask.' The same general sense occurs with *ἐπισκοπέω, ἐπιμανθάνω, ἐπιμετρέω*, etc.

l. 11. **ἐπιστάμενον**, masc. 'one who knows how to.'

l. 15. **τοὺς τὰ τοιαῦτα . . . πυνθανομένους.** This simply sums up in apposition the clauses preceding.

l. 20. **πρῴ τε γάρ.** The main divisions of the Greek day were *πρῴ* or § 10.
*πρωί*, morning; *δείλη*, afternoon; *ἑσπέρα*, evening. *ἀγορὰ πλήθουσα* was the period about midday when the market was full.

l. 23. **ἔλεγε μέν.** *λέγειν* is here used absolutely, as in the phrase *δεινὸς λέγειν*, clever at *talking*.

l. 24. **ὡς τὸ πολύ**, 'as a rule,' 'generally,' so *ὡς ἐπὶ πολύ* and other phrases.

**τοῖς βουλομένοις**, '*any* who wished'; so often in the singular.

l. 25. **Σωκράτους.** This genitive, followed by *εἶδεν* and *ἤκουσεν*, is § 11.
sometimes explained as belonging chiefly to the latter verb. Its construction (it is said) by anticipation overrules that proper to *εἶδεν*, which by itself would of course require an accusative. But the genitive is probably rather a possessive governed by the nouns immediately following (accusatives to *εἶδεν*), the participles being simply explicative: as we should say, 'No man ever saw any unholy or impious deed *from the hands* of Socrates, or heard any such word *from his lips*.' Such genitives are very common in Greek with verbs of *wondering* or *admiring*, e. g. Xen. *Anab.* III. i. 19 *διαθέμενος αὐτῶν ἴσην χάριν ἔχοιεν*. The possessive nature of this genitive is very clearly shown in Plato *Apol.* 17 A *μάλιστα δὲ αὐτῶν ἓν ἐθαύμασα τῶν πολλῶν ὧν ἐψεύσαντο*, 'I was specially surprised at one of their many lies.' There is an exactly similar genitive in the next section; cf. note to *αὐτῶν ἐσκόπει* and cf. v. 1 *ἄξιον δ' αὐτοῦ*.

l. 26. **περὶ τῆς τῶν πάντων φύσεως**, 'concerning the nature and origin of the universe.' Xenophon here rebuts a notion very prevalent at Athens, that Socrates, like many of the so-called Sophists, was a theorist in what we should call physical science. In Plato's *Apologia Socratis* Socrates is represented (19 B) as complaining that he had to fight against a far more serious indictment than the legal one, namely, a slander or popular prejudice which he puts into legal phrase thus:

I. § 11. *Σωκράτης ἀδικεῖ καὶ περιεργάζεται ζητῶν τά τε ὑπὸ γῆς καὶ οὐράνια καὶ τὸν ἥττω λόγον κρείττω ποιῶν, καὶ ἄλλους ταὐτὰ ταῦτα διδάσκων*, 'Socrates is a criminal and a busybody, searching into the things that are under the earth and in the heavens, making the worse appear the better reason, and teaching others to do the same.'

P. 4. l. 1. **ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος.** This is another phrase for *τὰ πάντα*. But the name 'Kosmos,' given to the universe by certain philosophers, involved an assumption or hypothesis that the visible universe was an *orderly* universe, governed by certain forces or natural laws (called here *ἀνάγκαι*). This of course is the beginning and end of all modern science, which starting from it as a working hypothesis, tends ever more fully to confirm it in detail as discovery extends its borders. But in the first place, there was no real scientific enquiry or experiment among these old theorists or sophists, and in the second place, whatever the value of their speculations, Socrates thought something else was much more urgent, namely, to make humanity better and men's lives happier, by a knowledge of their own nature and of the laws that govern conduct and make it right or wrong. Trans. 'The *Kosmos* as the Sophists call it.'

l. 2. **τῶν οὐρανίων**, 'the heavenly bodies.' The speculation of philosophers was not confined to the laws which governed the movements of the heavenly bodies, but these were of special interest because of their *regularity*, as well as because of the beauty of the objects themselves. And indeed it was in astronomy more than in any other branch of natural science that the ancients made real progress.

l. 4. **μωραίνοντας ἀπεδείκνυε**, 'he convicted of folly.' The participle is more vivid than the infinitive would be, and is common with verbs of *detecting* and *perceiving* as well as *proving*.

§ 12. **αὐτῶν ἐσκόπει.** Cf. note above § 11 *Σωκράτους*. The object of *ἐσκόπει* is the long noun clause which follows, and the genitive *αὐτῶν* is a possessive to this noun clause. Trans. 'In the case of such persons his first question used to be.'

l. 5. **νομίσαντες . . . παρέντες.** Aorist participles generally express some act or condition precedent to the principal verb, cf. note above § 4. The first of these aorists expresses a *cause*: trans. 'whether they considered they knew all about human affairs already and *therefore* went on to their physical speculations'; the second expresses a *condition* or *circumstance*; trans. 'or whether in neglecting humanity, and puzzling themselves about what is above humanity, they thought they were acting as became them.' *τὰ δαιμόνια* here is just equivalent to *τὰ οὐράνια*, (cf. the ambiguous meaning of heaven and heavenly in English), but it is used instead to suggest, like *δαιμονᾶν ἔφη* in § 9, that such speculations were not only useless but impious.

l. 8. **ἐθαύμαζε δ' εἰ**, here as usual *εἰ* rather than *ὅτι* with *θαυμάζειν* to emphasise the surprise. This clause is correlative to that beginning with *πρῶτον μέν* above: 'and secondly he wondered that.' I. § 13.

l. 10. **τοὺς μέγιστον φρονοῦντας**, 'those who prided themselves most upon their talk on these subjects.' This is the regular meaning of *μέγα φρονεῖν ἐπί* c. dat. **λέγειν** is used contemptuously. They had no real knowledge, only talk. So below *δοξάζειν*.

l. 11. **οὐ ταὐτὰ δοξάζειν ἀλλήλοις**, 'differed altogether from each other in their guesses.' *ἀλλήλοις* dative of person after *ταὐτά*. Cf. note to § 3 above *οὐδὲν καινότερον*.

l. 12. **ὁμοίως διακεῖσθαι**, 'were as,' 'were like'; *διακεῖσθαι*, 'to be in a particular state,' expresses the result of *διατιθέναι*; cf. ii. 52. They were in the *position* of madmen.

**πρὸς ἀλλήλους**. This does not mean 'in each other's eyes,' but rather, 'when one measured any one of them by the other's standard'; i. e. whichever of them you assumed to be in the right, the others necessarily talked rank nonsense. For this use of *πρός* cf. *inf.* ii. 52 *πρὸς ἑαυτόν* and ii. 61 *πρὸς τοὺς ἄλλους ἀνθρώπους*.

**τῶν τε γὰρ μαινομένων**. The correlative clause begins at *τῶν τε περί* below. Cf. above § 3 *οὗτοί τε*. Translate, 'For just as some madmen,' etc., 'so those who,' etc. The point of analogy is in the ridiculous contrasts which were visible, on the one hand, in the conduct of madmen, and on the other hand, in the theories of the physical theorists. § 14.

l. 14. **οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι**. Trans. 'had no shame in saying or doing anything whatever even in public.'

l. 15. **ὁτιοῦν**, neut. of *ὁστισοῦν*, *quidlibet*.

l. 18. **ξύλα τὰ τυχόντα**: 'any chance block of wood.'

l. 20. **ἓν μόνον . . . ἄπειρα τὸ πλῆθος**: 'some theorists imagined the world to consist of one single element, others assumed an infinity of elements.' *ἄπειρα* is predicate to *τὰ ὄντα* understood, and *τὸ πλῆθος* is accusative of limitation.

l. 21. **ἀεὶ πάντα κινεῖσθαι, κ.τ.λ.**: 'some assumed universal movement among the elements, others maintained that these must necessarily be always at rest.'

l. 22. **πάντα γίγνεσθαι, κ.τ.λ.**: 'some assumed a constant coming into being and a constant perishing of the elements; others denied the possibility of such a thing.'

These theories seem far enough removed from either utility or common sense to those who have not thought deeply on scientific matters, but very similar problems still agitate the minds of physical philosophers, and the question as to the ultimate nature of the elements of material things is one of never-ceasing scientific interest. Like many other great men, Socrates was right in devoting himself to the work for

I. § **14.** which he was best fitted, and wrong in depreciating the work of those who interested themselves in other things. Cf. Introd. p. xix.

§ **15.** l. 23. **ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε** : 'he used to ask another question as regards these people.' The expression is here varied from that in § 12 by the substitution of *περὶ αὐτῶν* for the possessive *αὐτῶν* : but the sense is practically the same.

l. 24. **ἆρ' ὥσπερ.** Best reserve the interrogation till lower down and translate thus : 'Those who study human problems believe that they will be able to apply their discoveries for their own benefit and for the benefit of any others they please. Did those who studied these superhuman problems in like manner imagine that when they had discovered the forces governing the origination of the various things which exist, they would be able to produce at pleasure winds etc.?' *ἆρ'* here = Lat. *num*. But cf. II. vi. 1.

l. 30. **ἢ τοιοῦτον μὲν οὐδὲν οὐδ' ἐλπίζουσιν** ; 'or was it not rather the fact that they never dreamt of such a result?' *ἤ*, like Lat. *an*, introduces the alternative which the speaker prefers. Socrates objected to these physical speculations, *first* (§§ 13, 14), that they were insoluble, and *second* (§ 15), that they could result in no practical benefit to mankind. But, as a matter of fact, the history of science has proved him to be even more obviously mistaken in his second criticism than in his first. This does not in the least detract from the great and good work which he did in his own line; he and his opponents also must be measured, not by their mistaken estimates of each other, but by the positive services each was able to perform in his and their several spheres of labour.

§ **16.** P. 5. l. 2. **σκοπῶν τί εὐσεβές, κ.τ.λ.** : 'seeking to discover the nature and definition of piety, impiety, nobility, baseness,' etc. Just as the physical philosophers whom he criticised speculated as to the elements of material things, so Socrates tried to discover what we may call the elements or fundamental constituents of moral things. These came to be called in his school the *οὐσία* or *essence* or definition. And he tried to get at the true nature or essence of what any virtue or vice or moral activity was, by considering and comparing all sorts of examples, to see what they all had in common. This process got to be called *ἐπαγωγή* or *induction*. Aristotle, who extended the method of Socrates to many other kinds of questions, says that these were the two memorable things which Socrates did ; *first*, he taught people to aim at getting the essence or definition of things, and *second*, he introduced the method of Induction in order to discover this essence. See Arist. *Met.* η. 4, and cf. Introd. p. xxii.

l. 6. **ἃ τοὺς μὲν εἰδότας . . . κεκλῆσθαι.** *ἅ* is the object of the participles *εἰδότας* and *ἀγνοοῦντας*, which express a *condition* ; this cannot

in English be easily expressed by a relative clause, and the sentence is therefore rather difficult. 'All things in short which, in his opinion, men must know in order to be truly noble and good, while they who know them not may justly be deemed of low and brutish nature.' I. § 16.

l. 9. **μὴ φανερὸς ἦν.** *μή* is used like *μηδέν* in § 9, '*if* there were any matters in which his true opinions were not known.' § 17.

l. 12. **τούτων ἐνεθυμήθησαν.** The genitive is used with verbs of *perceiving, understanding, remembering*, etc. Cf. Goodw. 168. § 18.

**βουλεύσας.** The (1st) aorists of verbs expressing a state or condition generally mean to *enter* on that state; hence 'having been appointed a councillor,' i.e. a member of the *Boulè* or council of 500, which acted as a kind of upper house to the general assembly or *Ecclesia*. So *ἄρξας* I. ii. 35, *στρατηγήσαντος* III. v. 1.

l. 13. **ἐν ᾧ ἦν.** *ἦν* not *ἐστι*, in reference to the time of the trial, although no doubt the oath remained the same in Xenophon's time. So in the *Anab.* I. iv. 6, Xenophon speaking of a town Myriandus which the army visited, says, *ἐμπόριον δ' ἦν*: 'it *was* a market town,' although he does not wish to imply that it is so no longer. Cf. also *Anab.* v. 3.

l. 14. **ἐπιστάτης ἐν τῷ δήμῳ γενόμενος.** Under the democratic constitution of Athens the council of 500 was divided into smaller sections, which exercised administrative functions in turn throughout the year: and in each section, during its period of office, members took turns, one day each, of holding the office of Epistates or President, both of the Council, and (if it met) of the Ecclesia. The phrase *ἐν τῷ δήμῳ* probably refers to the fact that, not long before the events here mentioned, there had been an oligarchic revolution called The Four Hundred, which also had its Prytanes. And so the exact meaning of the whole phrase would be, 'having become in his turn, under the (restored) democratic constitution, President for the day.' Cf. *inf.* ii. 12 *τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων πλεονεκτίστατος.*

**ἐπιθυμήσαντος**, 'having conceived a desire.' Cf. note above to *βουλεύσας.*

l. 15. **ἐννέα στρατηγούς.** According to the constitution, *ten* generals were appointed annually. In the year here referred to (B.C. 406) Conon, one of the ten, was besieged in Mitylene, and the other nine were called upon to relieve him. This is probably the reason why Xenophon here speaks of nine. One, however, died very soon, and only eight took part in the battle of Arginusae. They defeated the Peloponnesians, but, in their eagerness to pursue the enemy, neglected to pick up the wounded and wrecked of their comrades till a storm made rescue impossible. For this they were, in spite of Socrates' resolute opposition, condemned by one general vote to be put to death. But only

**I. § 18.** six were actually in Athens, and only six were executed. Cf. Introd. p. xiii.

l. 16. **τοὺς ἀμφὶ . . . Ἐρασινίδην**: 'Thrasyllus, Erasinides, and the others.' So *οἱ ἀμφὶ Πλάτωνα*, Plato and his disciples.

l. 17. **ἐπιψηφίσαι.** As president, Socrates was the proper man to put a motion to the vote. But the Athenians were never great sticklers for forms, and the vote was ultimately taken without him.

l. 19. **περὶ πλείονος ἐποιήσατο εὐορκεῖν**: 'he valued fidelity to his oath at a higher price.'

**II. § 1.** P. 6. l. 6. **τὸ πεισθῆναί τινας.** A noun clause emphasised by the article, just as the so-called conjunction *that* does in English: 'that any should have been persuaded.'

l. 7. **πρὸς τοῖς εἰρημένοις** refers to his purity of speech and act testified to in a general way in the last chapter.

l. 8. **ἀφροδισίων καὶ γαστρὸς ἐγκρατέστατος**: 'most free of all men from profligacy and gluttony.'

**§ 3.** l. 17. **καίτοι γε οὐδεπώποτε**: 'not that he ever.'

l. 18. **τῷ φανερὸς εἶναι**: 'by being, as every one saw, a man of this nobility of character.' *φανερός*, *nom.* as referring to the principal subject.

l. 19. **μιμουμένους**: 'if they imitated,' or 'by imitating.'

**§ 4.** l. 20. **ἀλλὰ μήν.** Introducing a slight qualification of the remark as to his superiority to all bodily indulgences. 'At the same time not only (*τε . . . τε*) did he not neglect his own body, but he even blamed those who did.'

l. 22. **μὲν οὖν** introduces a slightly stronger qualification in the other direction. Other qualifications back and forward occur later on. 'Still he was far from approving of a system of excessive eating coupled with excessive exercise.' **ὑπερεσθίοντα** of course is masculine, agreeing with the subject to *ὑπερπονεῖν*.

**τὸ . . . ἐκπονεῖν ἐδοκίμαζε**: 'he approved of working off just as much as the mind accepted (or permitted) with pleasure.'

P. 7. l. 1. **ἕξιν**: 'method,' 'system,' 'mode of existence'; Lat. *habitus*.

**§ 5.** l. 5. **τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν.** Socrates saved his friends from any fondness for money, *first*, by curing them of any other passions (which might have cost them money), and *second*, by charging them nothing for the indulgence of their passion for himself.

**§ 6.** l. 7. **τούτου ἀπεχόμενος**: i.e. *τοῦ χρήματα πράττεσθαι*: 'by avoiding this.'

l. 8. **ἀνδραποδιστὰς ἑαυτῶν**: 'their own enslavers.'

l. 10. **παρ' ὧν**: i.e. *τούτοις παρ' ὧν*.

**§ 7.** l. 13. **φοβοῖτο μή** = Lat. *vereretur ne*: the second *μή* is negative, *μή* being used instead of the regular *οὐ*, by a kind of attraction not un-

common, especially with participles, e.g. below III. v. 23 *ἐάν τι αἴσθῃ σεαυτὸν μὴ εἰδότα*, where see note. The adjective here serves the same function, as though to say, 'should make any return other than the greatest.' II. § 7.

l. 21. **ὑπερορᾶν**: c. *genit.* from idea of superiority (Goodw. 170) or simply as compound verb. The more usual construction c. *accus.* occurs in I. iii. 4, I. iv. 10. § 9.

l. 23. **τοὺς μὲν . . . κυβερνήτῃ δέ.** The constructions of the contrasted clauses do not correspond; the first depends on *μῶρον εἴη*, the second is an indirect statement. 'It was folly to appoint the magistrates by the cast of a bean, while as a matter of fact no one,' etc.

**ἀπὸ κυάμου καθιστάναι.** The Athenians used the pebble (*ψῆφος*) in voting at trials, but the bean (*κύαμος*) in the election of magistrates. Two urns were filled, one with white and coloured beans, the other with the names of citizens. A bean and a name were drawn simultaneously, and those who had white beans became the magistrates.

l. 26. **ἁμαρτανόμενα**: 'if badly managed.'

**P. 8.** l. 7. **ὡς ἀφαιρεθέντες μισοῦσιν**: 'retain a feeling of hatred because they consider they have been wronged;' for *ὡς* c. part. cf. sup. § i. 4 *ὡς τοῦ δαιμονίου*. § 10.

l. 8. **οὔκουν τῶν φρόνησιν ἀσκούντων . . . ἐστίν.** 'Violence is therefore not to be expected from men of thoughtful habit of mind; such practices belong rather to those who possess brute force and no sense.'

l. 11. **συμμάχων**: genit. dependent on *δέοιτ' ἄν*, but placed in an emphatic position. § 11.

l. 13. **καὶ φονεύειν δέ**: 'and to go the length of murder, that above all is quite out of their line.'

l. 16. **ἀλλὰ Σωκράτει γε.** *Σωκράτει* is the emphatic word. 'Yes, said the accuser, but it was after having been associated with Socrates that Critias,' etc. § 12.

l. 18. **τῶν ἐν τῇ ὀλιγαρχίᾳ**: referring to the government of the Thirty Tyrants established after the fall of Athens, 404 B.C., Critias being the chief among them. Cf. Introd. p. xxxiv.

l. 23. **τὴν συνουσίαν ὡς ἐγένετο**: idiomatic double object to *διηγήσομαι*; in English, 'I will state how this association was brought about.' § 13.

l. 24. **ἐγενέσθην μὲν γάρ.** Omit *γάρ* in translation. Observe *dual* here, but *plural* *ἤδεσαν δέ* in the other clause. The dual was in fact a decaying grammatical form, but was still used frequently, as here, for effect. § 14.

**P. 9.** l. 3. **χρώμενον . . . ὅπως βούλοιτο**: 'by his dialectic skill doing what he liked with those who conversed with him.'

l. 5. **ἐπιθυμήσαντε**: 'because they had really conceived any desire to share.' Cf. above i. 18 note to same word. § 15.

II. § 16. l. 8. **θεοῦ διδόντος**: conditional absolute clause, protasis to *ἑλέσθαι ἄν*. The present (or rather imperfect) participle is used to express the incomplete idea, 'if a god had *offered*.'

l. 13. **ἐπραττέτην τὰ πολιτικά**: 'and plunged into politics.'

**ὧνπερ ἕνεκα**: 'this being in fact the true motive of the court they paid to Socrates.'

§ 18. l. 20. **δεικνύντα . . . ὄντα.** Both *οἶδα* and *δείκνυμι* belong to the class of verbs which often take a predicative participle (Goodwin, 221), cf. above i. 11; *δεικνύντα* therefore is predicate to *οἶδα*, and has itself the subordinate predicate *ὄντα*.

§ 19. l. 26. **τῶν φασκόντων φιλοσοφεῖν**: ironical, 'among our would-be philosophers,' sophistical theorists about morals.

P. 10. l. 1. **ἄλλο οὐδέν**: this is the object of *μαθών*, and also is understood as limitation of *ἀνεπιστήμων*, 'and in fact that the man who had once learned anything which can be learned, can never after become ignorant of it.'

l. 3. **ὥσπερ . . . ποιεῖν.** This clause is made dependent grammatically on *ὁρῶ*, although in sense it is not. We should say 'For I observe that just as those who, etc., so also,' etc. Cf. II. vii. 11 *ὥστε*.

§ 20. l. 7. **κἂν ὦσι σώφρονες**: sc. *οἱ υἱεῖς*, 'even though the youths be well-disposed.'

l. 9. **ὡς τὴν ἄσκησιν οὖσαν**: for *ὡς* c. *part.* see above i. 4. Here the *accus.* absol. is used, the thing *believed* being rather a general than a particular fact. But occasionally the accus. absol. is used with *ὡς* without any very clear distinction from the genitive. Cf. below vi. 5 *ἢ ὡς χαλεπώτερα*.

l. 12. **Ἐσθλῶν μὲν γὰρ . . . νόον.** Two elegiac lines from the works of Theognis, a gnomic or didactic poet, native of Megara, *circa* 550 B.C. The word *ἐσθλός* is often used by him (like *boni* and *optimates* in Latin) of the aristocrats, to which party Theognis himself belonged; and the two preceding lines which are quoted with them by Plato, *Meno* 95 D

*καὶ παρὰ τοῖσιν πῖνε καὶ ἔσθιε, καὶ μετὰ τοῖσιν*
*ἵζε καὶ ἄνδανε τοῖς, ὧν μεγάλη δύναμις.*
*ἐσθλῶν μὲν γὰρ κ.τ.λ.*

show that it is thus used here, but still with a mixture of the moral meaning also. So in English with such words as 'gentleman,' '*good* family,' '*noble* lord,' etc.

The genitive is governed by the preposition *ἄπ'* following, which therefore has its accent thrown forward.

l. 14. **ὁ λέγων.** Who this was is not recorded. The line is a hexameter.

§ 21. l. 17. **ὁρῶ γὰρ ὥσπερ.** For construction cf. *sup.* § 19 *ὥσπερ ποιεῖν*; here, however, in both clauses with the variation of a predicative participle instead of an infinitive.

**τῶν . . . ἐπῶν** : genit. governed by *ἐπιλανθανομένοις* (Goodwin, 198). II. § 21.
The works of the epic poets, and especially of Homer, were regularly committed to memory as part of the literary and artistic education (*μουσική*) of every Greek gentleman. There were also many professional reciters of these poems, called Rhapsodists, who would recite large portions from memory. (Cf. Hdt. v. 67, and below, IV. ii. 10.

l. 21. **ἐπιλέλησται καὶ ὧν.** The perfect tense to emphasise the *immediate* necessary result; 'his soul in the same act forgets.' *ὧν = τούτων ἃ (πάσχουσα)*, 'those considerations under whose influence.'

l. 27. **ἐρᾶν, ἐρασθέντες.** Observe that in prose the active form is used § 22.
for pres. and imperf. tenses, the deponent for all others. *ἐρασθέντες*, 1 aor., 'once they have *fallen* in love'; cf. notes to i. 18 *βουλεύσας* and *ἐπιθυμήσαντος*.

l. 28. **ὧν . . . κερδῶν.** For this construction cf. note i. 2 *οὓς θεούς*. In English join the noun with the demonstrative.

l. 30. **πῶς οὖν οὐκ.** A very common form of rhetorical question. In § 23.
English better as an assertion. 'It is therefore clear that a man can have been pure-living at one time and afterwards go wrong.'

**P. 11. l. 2. ἀσκητά** : 'matters of practice.'

l. 3. **συμπεφυτευμέναι τῇ ψυχῇ** : 'having been implanted along with the soul.'

l. 4. **τὴν ταχίστην** : adverbial, 'by the first means that offers.'

l. 6. **Καὶ Κριτίας δή.** The particle indicates that we come now to the § 24.
particular case which illustrates what the writer has been saying. 'Well, Critias and Alcibiades,' etc.

l. 9. **φυγὼν εἰς Θετταλίαν.** Critias quitted Athens some time prior to 406 B.C., under a sentence of exile, and for some years was mixed up with revolutionary schemes in Thessaly. He returned to Athens after the battle of Aegospotami in 405, and at once plunged into the disordered politics of that critical time, becoming one of the leaders of the oligarchic and Spartan party, and ultimately, in 404, chief (as has been already stated) of the cruel government of the Thirty Tyrants.

l. 17. **τοιούτων δὲ συμβάντων αὐτοῖν** : 'having had these various § 25.
experiences.'

l. 18. **ἐπὶ γένει.** *ἐπί* with this and the following datives expresses the *ground* or cause of the feelings described: *ἐπὶ δὲ τούτοις*, on the other hand, means, 'and over and above all this,' 'on the *top* of all this.' The participles lead up to, and are in agreement with the subject of, *ἐγενέσθην*. The sense is much improved by the omission of *διεφθαρμένω*, which is probably a gloss to *διατεθρυμμένω*.

l. 22. **εἶτα.** This and its compound *ἔπειτα* (like the English *then*) § 26.
are often used in *indignant* questions. Cf. iv. 11.

II. § 27. P. 12. l. 5. **ἀλλ' οὐχ** : 'and does not rather.'

l. 7. **ἀλλ' οἵ γε πατέρες . . . σωφρονῶσιν** : 'why, even fathers themselves, who make their sons their companions, get no blame if the lads go wrong, so long as they themselves act rightly.'

§ 28. l. 9. **δίκαιον ἦν** : 'would have been the fair way.' This (more vivid) form of apodosis in hypothetical sentences without *ἄν* is regular where the idea of *unfulfilled obligation* comes in : so *ἔδει, ἐχρῆν κ.τ.λ.* (Goodwin, 197) ; cf. iii. 3 *καλῶς ἔχειν*, II. vii. 10 *προαιρετέον ἦν*.

l. 11. **τῆς οὐκ ἐνούσης κακίας** : 'for a vicious character of which he had none himself' : just as in the previous paragraph he says of the fathers, *ἐὰν αὐτοὶ σωφρονῶσιν*.

§ 31. l. 15. **ἐξ ὧν δή**. Like *δή* in § 24. 'Such reproofs were in fact the cause of.' This refers to some reproofs by Socrates of profligate acts done by Critias.

l. 16. **νομοθέτης**. Under the constitution of Athens, it was the practice to refer all new laws proposed in the Ecclesia to the investigation of a large commission or jury, selected from the 6000 Heliasts or grand jury of the year. These commissioners were called *Νομοθέται*. But all this, of course, has no application to the oligarchic rule of the Thirty. On the proposal of Theramenes, a resolution was, after the fall of Athens, passed that supreme authority should be vested for the time in a commission of thirty, *οἳ τοὺς πατρίους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι* (Xen. *Hell.* II. iii. 2). This was very similar to the *Decemvirate* at Rome, and had very similar results. The commission thus constituted became the Thirty Tyrants ; and Critias and Charicles, either by actual authority from the others, or at all events in fact, became the *Nomothetae* or constitution-makers and lawgivers of Athens. This is clearly what is meant in the text.

l. 17. **ἀπεμνημόνευσεν αὐτῷ** : sc. *ταῦτα*, 'remembered these reproofs against him.'

**ἐν τοῖς νόμοις** : 'in his laws,' i. e. in the laws which he framed as *Nomothetes*.

l. 19. **τὸ κοινῇ . . . ἐπιφέρων αὐτῷ** : 'thus attributing to him the vice popularly connected with the teaching of the Sophists.' What this vice was is clearly shown from Plato's *Apologia Socratis* 23 D, where the popular indictment already quoted (see *sup.* i. 11) is paraphrased as follows : *τὰ κατὰ πάντων τῶν φιλοσοφούντων πρόχειρα ταῦτα λέγουσιν, ὅτι τὰ μετέωρα καὶ τὰ ὑπὸ γῆς, καὶ θεοὺς μὴ νομίζειν, καὶ τὸν ἥττω λόγον κρείττω ποιεῖν.* The practice here alluded to, therefore—the *λόγων τέχνη* which he was forbidden to teach—was the art of making the worse appear the better reason, the art of quibbling or sophistry.

l. 21. **οὐδὲ γὰρ . . . ἤκουσα**. He maintains that to forbid Socrates to teach the art of quibbling was slander, for he had never himself heard

him teach any such thing, nor did he know of any one else who had. **II.** § 31.
This may seem a somewhat daring assertion on Xenophon's part, when above § 14 we are told that Critias and Alcibiades resorted to him because they saw he could do what he liked with people who conversed with him, and when we get in the very paragraphs following (§§ 33–36) very notable examples indeed of pure quibbling. For an explanation of this difficulty see Introd. p. xxxi.

l. 22. **οὔτ' ἄλλου του** depends on *ᾐσθόμην*: 'nor did I ever meet with any one who professed to have heard him teaching any such art.'

l. 23. **ἐδήλωσε δέ.** This is equivalent to *δῆλον ἐγένετο* in § 38: 'and § 32.
the fact that this decree was issued out of spite was shown in the following way.' *δηλόω* is sometimes used intransitively.

l. 24. **οὐ τοὺς χειρίστους**, by *Meiosis* = *τοὺς βελτίστους*.

**P. 13.** l. 8. **ἀπειπέτην μή.** Goodw. 225. § 33.

l. 10. **ἐφάτην**: 'said he might.'

l. 13. **σὺν τοῖς ὀρθῶς λεγομένοις εἶναι**: 'has to do with right speech.' § 34.
Socrates puts his opponents on the horns of a dilemma. He says in fact —'You forbid me to teach the art of speech. Very good. I cannot imagine you mean the art of *right* speech, for in that case I should have to give up (*ἀφεκτέον ἂν εἴη*) speaking rightly. If you mean the art of *wrong* speech, then I can only avoid that art by doing my best to cultivate the opposite art, viz. that of right speaking.' In this way he looks like getting round their decree altogether; hence Charicles tries another tack.

l. 24. **βουλεύειν**: 'to exercise the functions of a councillor'; cf. i. 18 § 35.
*βουλεύσας*.

l. 25. **μηδὲ σὺ διαλέγου**: 'don't you speak *at all*.' In the next line *μηδέ* means 'not even.'

l. 27. **ἔρωμαι.** Dubitative subjunctive: 'am I not even to ask?' § 36.

**ὁπόσου.** *Gen.* of price.

l. 29. **εἰδὼς . . . ἐρωτᾶν.** Socrates' *irony* (*εἰρωνεία*): cf. Introd. p. xxx.

**P. 14.** l. 2. **τῶν σκυτέων**: 'from your cobblers, your carpenters,' etc. § 37.
Meaning from your eternal references to the common arts of life, to illustrate your criticisms of morals and politics, as above, i. 9 *κυβερνήτῃ κυαμεύτῳ*. See also IV. iv. 5, where we find Socrates quoting the cobbler, the carpenter, the brass-worker, the groom, etc. Cf. Introd. p. xxi.

l. 4. **οἶμαι . . . ὑπὸ σοῦ**: 'for upon my word they must be worn out indeed by this time, with your everlasting talk about them.'

l. 5. **Οὐκοῦν . . . τῶν τοιούτων**: 'then I presume, said Socrates, I must cease applying these illustrations, and say nothing about the just man, the pious, and the like?'

l. 7. **καὶ τῶν βουκόλων γε.** Charicles is too angry to notice the

II. § **37.** sarcasm in Socrates' question, and blurts out—'certainly not, nor yet about your herdsmen.'

§ **39.** l. 14. **ἀρέσκοντος αὐτοῖς Σωκράτους**: 'because they really liked Socrates.' **οὐκ** of course goes with **ὡμιλησάτην**.

§ **42.** P. 15. l. 4. **συνελθὸν καὶ δοκιμάσαν**. The first refers to the preliminary debate on new laws in the *Ecclesia*; the second to the subsequent sanction of them by the *Nomothetae*. See note above, § 31.

§ **43.** l. 13. **τύραννος ἄρχων**: 'the tyrant in the exercise of his sovereignty.' *ἄρχων* is a participle = *κρατῶν τῆς πόλεως*.

§ **44.** l. 19. **γράφων**: 'by a written decree.'

l. 20. **ἀνατίθεμαι γάρ**: 'for I withdraw the statement.'

§ **46.** l. 28. **Μάλα τοι.** The adverbs *μάλα, πάνυ, μᾶλλον, πολύ*, are often brought forward in a sentence for emphasis; *μάλα* here belongs to *δεινοί*. 'Ah! Alcibiades, I too was pretty smart at such quibbles, when I was your age.'

P. 16. l. 1. **δεινότατος σαυτοῦ**: 'at your cleverest.'

§ **47.** l. 4. **οὔτε γὰρ . . . προσέλθοιεν**: 'for in the first place . . . and besides if they ever did come near him.'

§ **48.** l. 14. **οὔτ' αἰτίαν ἔσχεν**: i. e. of having done so.

§ **49.** l. 16. **τοὺς συνόντας** is object both to *πείθων* and to *ποιεῖν*.

l. 18. **παρανοίας ἑλόντι . . . δῆσαι**: 'for a son to shut his father up on proving his incompetence for affairs.' The story of the trial of Sophocles in his old age on this ground is well known. *Vid.* Cic. *de Senect.* 7.

§ **50.** l. 23. **τί διαφέρει μανίας ἀμαθία.** This question is discussed later on; *vid.* III. ix. 6.

l. 24. **συμφερόντως**, construed with the datives following.

§ **52.** P. 17. l. 12. **μηδαμοῦ . . . εἶναι**: 'were nowhere,' 'were of no account.'

l. 13. **πρὸς ἑαυτόν.** Cf. *sup.* i. 13 *πρὸς ἀλλήλους*. And for the exact meaning of **διατιθέναι** here *cf.* *διακεῖσθαι* in the same passage.

§ **53.** l. 14. **καὶ περὶ πατέρων . . . φίλων**: 'not only about fathers and other kinsmen, but also about friends.' There are two clauses *καὶ περὶ . . . καὶ περί*, of which the first is subdivided by *τε . . . καί*.

l. 15. **καὶ πρὸς τούτοις γε δή**: 'ay, and he went even further and said.' By the still stronger statement here quoted, Xenophon slily takes the sting out of the previous remarks. Socrates taught people to reverence and value what was truly worth caring for in everything, and not 'to seek the living among the dead.' The attitude of Christ was very similar, *Matt.* viii. 21, 22: 'And another of His disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow Me, and let the dead bury their dead.' Cf. also *Matt.* xii. 49.

§ **54.** l. 19. **ὃ πάντων μάλιστα φιλεῖ.** This is relative clause to *τοῦ σώματος*, but, as usual with relative clauses in Greek, is put in the

emphatic place; 'dear above all things as it is to him' Cobet and others propose to read *ὄν*. Perhaps *τοῦ σώματος* is a gloss: cf. below § 5 *ἑαυτὸν δὲ κατατέμνειν*; if so, *ὄν* of course would be the correct reading. II. § 54.

l. 20. **ἄλλῳ παρέχει**, sc. *ἀφαιρεῖν*: 'or allows some one else to do so.'

l. 24. **τούτου χάριν**: 'in return.'

**μισθὸν τίνειν**, not *ἀποτίνειν* (pay *back*, pay what one has to), because here the writer wishes to emphasise the *voluntary* nature of the payment: 'one not only allows, one even pays.'

l. 26. **ἐνόν**: 'while retained.'

**P. 18.** l. 2. **πειρᾶται**, subj. c. *ὅπως*. § 55.

l. 6. **διδάσκειν**, imperfect: 'used to teach.' § 56.

l. 8. **Ἔργον δ' οὐδὲν ὄνειδος.** The line is from Hesiod's *Works and Days* (v. 311), a work written in praise of agriculture; and the labour here referred to is the tillage of the soil.

l. 9. **τοῦτο δὴ λέγειν αὐτόν**: 'that *forsooth* he interpreted the line to mean.'

l. 11. **ἐπεὶ διομολογήσαιτο**, iterative optative: 'whenever he agreed.' § 57.

l. 17. **ἐκ δὲ τούτων**: 'taken in this way'; practically = condition of a hypothetical sentence, hence *ἂν ἔχοι*.

l. 22. **Ὅντινα μέν.** Hom. *Il.* ii. 188 sqq. § 58.

**P. 19.** l. 8. **ταῦτα δή.** *δή* as above § 56.

l. 10. **οὕτω γ' ἂν ᾤετο**: 'for had this been his interpretation, he must have considered himself a fit subject for thrashing'; humorously said on two grounds—*first*, that he was himself a *πένης*, and *second*, because his theory would have well deserved it. § 59.

l. 12. **καὶ μήτε . . . βοηθεῖν ἱκανούς**: 'and *so* unfit to do service either to the army or the city, or, if need be, even to the commonalty.' **αὐτῷ τῷ δήμῳ**, because so far from despising the *δημότας καὶ πένητας*, he considered even the rich to have a duty towards them.

l. 15. **τἀναντία τούτων.** This is an adverbial accusative, simply = 'on the contrary.' Cf. II. vi. 5. So often *ὅμοια*, 'in like manner'; *ταῦτα*, 'on this account'; *τὰ μὲν . . . τὰ δέ*, 'partly . . . partly.' Cf. also II. v. 4 *τὰ τοιαῦτα πάντα*. § 60.

l. 17. **καὶ ἀστοὺς καὶ ξένους**, adjectival to *ἐπιθυμητάς*: 'both among his own countrymen and others.' In the list of Socrates' companions, given above § 48, the first four were Athenians, as of course was Xenophon himself, the remaining three, Simmias, Cebes, and Phaedondas, were Thebans. Among other non-Athenian hearers of Socrates we have Euclides of Megara, Meno of Thessaly, Aristippus of Cyrene, and others.

l. 19. **τῶν ἑαυτοῦ**: 'of what he had to give them.'

l. 20. **πολλοῦ**: gen. of price. Aristippus of Cyrene acted in this way.

l. 22. **διδόναι**, expletive to *μὴ ἔχουσι χρήματα*: 'who had not money to give.'

**II. § 61.** l. 23. **πρὸς τοὺς ἄλλους ἀνθρώπους**, Lat. *prae aliis omnibus*; cf. note to *πρὸς ἀλλήλους* i. 13. Xenophon is not content with saying he was more generous than other *teachers*; he maintains that the benefits he bestowed on all comers put him in a position of preeminence in his native city such as Lichas held at Sparta. Trans. 'when compared with any benefactors whatever.' Some take it as = 'in his relations with other men'; but in this sense some such words would be required as *τοιοῦτος ἐγένετο ὥστε*, or as below iii. 1, the article *τά* would have been prefixed.

l. 24. **τῇ Λακεδαιμονίων**, sc. *παρεῖχε*.

l. 25. **ἐπὶ τούτῳ**, sc. *ἐπὶ τῷ ἀφθόνως ἐπαρκεῖν τῶν ἑαυτοῦ.* For *ἐπί* c. dat. see ii. 25 *ἐπὶ γένει.*

l. 26. **ταῖς γυμνοπαιδίαις.** The dative without a preposition is used in reference to the date of important *festivals*, e. g. *Θεσμοφορίοις*, *Διονυσίοις*, *Παναθηναίοις*. This festival, at which the *naked youths* danced and sang in warlike measures, lasted for a number of days, and was greatly frequented by strangers.

l. 29. **ποιῶν**, *imperfect.* to express his constant habit: 'made those who associated with him better men and (or, before he) sent them away'; or simply, 'did not send those, etc. away, till he had made them better men.'

**§ 62.** **P. 20.** l. 2. **τῇ πόλει.** The whole phrase corresponds with that in i. 1, and indicates in fact the completion of one portion of his reply; hence *δή*.

**καὶ κατὰ τοὺς νόμους δὲ σκοπῶν**: 'and even if we take a strictly legal view of his case.' In the previous sections he has been arguing on the general question of Socrates' character and services: now he takes the narrower question up, On what legal offence worthy of death was he convicted? Many however believe these two sections to be spurious.

l. 6. **τούτοις**: 'for such persons.'

**§ 63.** l. 7. **ἀλλὰ μήν**: 'or again' (to take another class of offences).

l. 8. **κακῶς συμβάντος.** This phrase is added because a citizen who had promoted a *successful* war could not be regarded as a wrong-doer to his country. Gilbert compares *Cyr.* V. iv. 14.

**§ 64.** l. 16. **ᾐτιᾶτο**: 'would fain have accused him.' The imperfect suggests that the accuser failed to prove his case. So Xen. *Anab.* I. iii. 1 *ἐβιάζετο*, 'tried to compel' (but failed). So below iii. 4 *ἔπειθεν.*

l. 19. **εὖ οἰκοῦσι**: *intrans.* 'are prosperously governed.'

**III. § 1.** **P. 21.** l. 1. **τὰ μὲν . . . τὰ δέ**: adverbial, 'partly' . . . 'partly.' Cf. note to **τἀναντία** ii. 60.

l. 2. **δεικνύων ἑαυτὸν οἷος ἦν**: 'displaying his true character'; idiomatic double accusative, the second of course being represented by the object clause. Cf. above ii. 13.

l. 3. **τὰ μὲν τοίνυν πρὸς τοὺς θεούς.** Cf. note to ii. 61 *πρὸς τοὺς ἄλλους* (*sub fin.*): 'thus, to take his religious duties in the first place.' The *δέ* clause is at § 5. III. § 1.

l. 7. **ἥ τε γὰρ Πυθία . . . Σωκράτης τε.** Cf. note i. 14 *τῶν τε γὰρ μαινομένων.*

**νόμῳ πόλεως**, constr. c. *ποιοῦντας*, which is the protasis to *ἂν ποιεῖν*, 'so long as people acted in accordance with the laws of their country, they would be acting in a way pleasing to the gods.'

l. 11. **ὡς . . . εἰδότας.** This is hardly to be regarded as an accus. absol., cf. note ii. 20 *ὡς τὴν ἄσκησιν οὖσαν*, but rather as in agreement with the accus. preceding, *τοὺς θεοὺς* being simply repeated for clearness. § 2.

l. 15. **ὅπως ἀποβήσοιτο.** Cf. i. 6.

l. 16. **ἀπὸ μικρῶν**: 'from his small resources,' as above ii. 14 *ἀπ' ἐλαχίστων χρημάτων.* So Christ, speaking of the widow, *Mark* xii. 44, 'She of her want did cast in all that she had.' § 3.

l. 18. **καλῶς ἔχειν** without *ἄν*. Cf. note ii. 28 *δίκαιον ἦν.* But the *particular consequences* of this general law, *πολλάκις γὰρ ἂν . . . οὔτ' ἂν* have the particle.

P. 22. l. 3. **Καδδύναμιν**, contracted for *κατὰ δύναμιν.* The line is from Hesiod, *Works and Days*, 336.

l. 4. **πρὸς τὴν ἄλλην δίαιταν**: 'and in the whole conduct of life.'

l. 5. **τὴν Καδδύναμιν ἔρδειν**: *τήν*, sc. *παραίνεσιν.*

l. 6. **εἰ δέ τι δόξειεν**, iterative optative: 'as often as he was convinced.' But lower down *εἴ τις ἔπειθεν* false hypothesis: 'if any one had tried to persuade him.' For sense of imperfect cf. ii. 64 *ᾐτιᾶτο.* § 4.

l. 13. **ὑπερεώρα**, here c. accus. Cf. *sup.* ii. 9.

l. 14. **Διαίτῃ** is qualified by the clause beginning *ᾗ χρώμενος*: 'by that manner of life, by means of which,' etc. § 5.

l. 15. **εἰ μή τι δαιμόνιον εἴη**: 'unless luck was dead against him,' lit. 'unless there was some supernatural influence.'

l. 16. **τοσαύτης δαπάνης**: 'could never find difficulty in getting *a sum so small.*' So below *σίτῳ τοσούτῳ*, 'just so much food and no more.'

l. 18. **ὀλίγα ἐργάζοιτο**: 'could earn so little.' So II. iii. 5 *μισθοῦ τὰ ἐπιτήδεια ἐργάζεσθαι.*

l. 20. **ἐπὶ τοῦτο**, sc. *ἐπὶ τὸ ἐσθίειν.* So below § 6 *ἐπὶ δεῖπνον ἐλθεῖν.*

l. 23. **ὃ τοῖς πλείστοις . . . ἐστίν.** Relative clause, referring to *φυλάξασθαι τὸ . . . ἐμπίμπλασθαι.* § 6

l. 24. **ὥστε φυλάξασθαι.** This is simplest taken with *ἐργωδέστατον*: 'what people as a rule find most difficult to avoid, namely, eating more than they really care for, this he avoided with the greatest ease.' Cf. Plato, *Prot.* 338 C Ἀδύνατον ὑμῖν ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα ἑλέσθαι βραβευτὴν τῶν λόγων. With verbs this redundant *ὥστε* is not uncommon; cf. Thuc. i. 49, iii. 102; Xen. *Cyr.* II. iii. 19.

III. § 7. P. 23. l. 2. **δειπνίζουσαν** : 'by treating them to.'

l. 3. **Ἑρμοῦ τε . . . καὶ αὐτόν** : 'both by the advice of Hermes and also of his own inclination.' Cf. the use of *ipse* in Latin = *ultro*.

l. 4. **ἀποσχόμενον τὸ . . . ἅπτεσθαι.** The present participle *ὄντα* expresses the underlying permanent cause; the aorist participle, the secondary cause on this particular occasion. 'He always was temperate, and *consequently* refrained, and so did not become a pig.'

§ 8. l. 6. **ἔπαιζεν ἅμα σπουδάζων** : 'mingled jest with earnest.'

IV. § 1. l. 8. **τεκμαιρόμενοι** : join with **οἷς**, 'judging by the things which.' Cf. II. vi. 7.

**προτρέψασθαι** depends on *κράτιστον γεγονέναι.*

l. 10. **σκεψάμενοι** agrees with subject of (imperative) *δοκιμαζόντων* : 'let such persons consider, . . . and then decide.'

l. 11. **ἃ . . . ἐρωτῶν ἤλεγχεν** : 'the cross-examination to which, by way of punishing their vanity, he subjected those,' etc.

**ἃ λέγων συνημέρευε** : 'what he spent his days in saying to.'

§ 2. l. 15. **περὶ τοῦ δαιμονίου** : 'on the question of a divine being.'

**'Αριστόδημον.** According to Plato, *Sympos.* 173, Aristodemus was a great admirer of Socrates; perhaps the conversation here related may have converted him.

l. 19. **ἔστιν οὕστινας** : 'are there any persons whom?' So also the indefinite *ἔστιν οὕς*, *nonnullos*.

l. 20. **ἐπὶ σοφίᾳ** : 'on the ground of their special gift and skill.' Cf. ii. 25 *ἐπὶ γένει*. With the exception of Homer, all the artists named were contemporaries of Socrates. Melanippides was a native of Melos, Sophocles was the famous Athenian, Polycleitus was a native of Sicyon, Zeuxis of Heraclea. Polycleitus was the rival of the great Athenian sculptor Pheidias, whose severer style was not so well liked by many. We have a mention of Parrhasius, the great rival of the painter Zeuxis, below III. x. *ad init.*

§ 4. P. 24. l. 4. **οἱ ζῷα,** sc. *ἀπεργαζόμενοι.*

l. 5. **ἀπὸ γνώμης** : 'by design.' Cf. i. 9 *πάντα τῆς ἀνθρωπίνης γνώμης.*

l. 7. **ὅτου ἕνεκά ἐστι** depends on *τῶν ἀτεκμάρτως ἐχόντων.* 'Comparing now those things whose purpose is not clear, and those that are obviously intended for a useful purpose, which do you consider?' etc. The genitives, of course, are partitive, dependent upon *πότερα.*

l. 8. **Πρέπει μέν** : sc. *κρίνειν.* 'It is only fair to judge.' For *μέν* without *δέ* cf. i. 1 *ἡ μὲν γάρ.*

§ 5. l. 9. **Οὔκουν δοκεῖ σοι** : 'well, now, don't you think?'

l. 10. **ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους** : 'the originator of mankind.' *ὁ ποιῶν = ὃς ἐξ ἀρχῆς ποιεῖ,* 'who from the first has made (and still makes).'

l. 11. **προσθεῖναι**: for sense of *πρός* cf. i. 7 *προσδεῖσθαι.* Socrates speaks (somewhat unphilosophically) as though the maker of men *put on* their organs of sense afterwards, as a modeller in clay might do. IV. § 5

**δι' ὧν αἰσθάνονται ἕκαστα**: 'the organs of the several senses.'

l. 13. **ὀσμῶν γε μήν** depends on *τί ὄφελος*; 'Then again as for scents, what good would they have been?' etc.

l. 16. **γνώμων**: subst. in appos. with, or adject. to, **γλῶττα**, 'as a judge of them.'

l. 17. **ἔργοις ἐοικέναι**: 'are very like works of design.' § 6.

**τό**: demonstrative use of the article, exactly like the English so-called conjunction 'that,' which translates it.

l. 18. **ἀσθενὴς μέν.** *μέν* here does not belong specially to any word in this clause, but rather to the whole sentence; the correlative appearing below at *τὸ δὲ τὴν ἀκοήν.* For similar displacements of *μέν* cf. Xen. *Anab.* III. i. 2, 10, 19, and notes *ad locc.* (Clarendon Press Edition).

l. 20. **ὡς δ' ἄν**: *c. subj.* See Goodw. 192.

l. 25. **οἵους** = *τοιούτους ὥστε.*

l. 26. **δεξαμένους λεαίνειν**: 'to receive the food from them and masticate it.'

l. 27. **ὧν ἐπιθυμεῖ** = *ταῦτα ὧν ἐπιθυμεῖ.*

l. 29. **καὶ ἀπενεγκεῖν**, if genuine, is a still stronger example of the *mechanical* view of the Creator's method spoken of above, § 5 *προσθεῖναι*, 'and shifted them.'

l. 30. **ᾗ δυνατὸν προσωτάτω**: *ᾗ, ὡς, οἷον, ὅτι* are used (with or without *δυνατόν*) to strengthen superlatives.

l. 31. **πότερα.** In § 4 above *πότερα* meant 'which class,' 'which set.' Lat. *utra.* Here, however, it is an interrogative adverb = *utrum.*

P. 25. l. 1. **οὕτω γε σκοπουμένῳ**: 'to a man who chooses to look at the matter as you do.' § 7.

l. 3. **Τὸ δὲ ἐμφῦσαι.** This is a continuation of the same construction as in § 6.

l. 6. **'Αμέλει**: adv., 'certainly.'

**ζῷα εἶναι βουλευσαμένου**: 'who had determined that there should be living creatures.'

l. 8. **Σὺ δὲ σαυτὸν δοκεῖς.** Observe that here, for the sake of emphasis, (1) the subject of the infinitive is expressed although identical with the subject of the principal verb, and (2) it is put in the *accusative.* So lower down *σὲ εὐτυχῶς πως δοκεῖς συναρπάσαι*; Translate, 'well, now, take yourself; do you consider you possess a thinking element?' § 8.

**ἐρώτα γοῦν καὶ ἀποκρινοῦμαι.** These words are hardly intelligible in this place. Dindorf certainly improves the sense greatly by altogether removing them, and simply continuing as one sentence *ἄλλοθι δὲ οὐδαμοῦ κ.τ.λ.* One gets in this way a reason for the emphatic *σαυτόν*, in

IV. § 8. contradistinction to ἄλλοθι. If retained they must mean: 'Just you go on with your questions, and I shall show you by my answers whether I have any thinking faculty or not.' But this is rather forced.

l. 9. **καὶ ταῦτα**: Lat. *idque*, 'and that, although you know.'

l. 10. **πολλῆς οὔσης**. This phrase contains the point of the argument. He says in fact, 'You have a small amount within you of earth, of water, and of other things which you know exist in vast quantity outside you: well, you find a faculty of thought within you, and by analogy there must be a vast mind outside you from which it in like manner is derived.'

l. 12. **λαβόντι . . . σοι**: 'by your having taken up.'

l. 13. **νοῦν δὲ . . . συναρπάσαι**: 'and do you really imagine that mind alone exists nowhere else, and that it is by some happy chance that you have picked yours up?'

l. 14. **καὶ τάδε . . . εὐτάκτως ἔχειν**. Socrates here adds another argument: 'And that this mighty and infinitely complex frame of things owes its perfect order which we see to some mere unreason?' There is an implied reference to the relation which the *νοῦς* or *ψυχή* in man bears to the other elements in him, as that which brings them into order. By analogy, since we find such vast elements, and these in such innumerable manifestations, outside us, yet all forming an orderly *κόσμος*, there must be a great Νοῦς which in like manner governs them. This was the doctrine of Anaxagoras, a philosopher whose teaching influenced Socrates a good deal.

§ 9. l. 16. **Μὰ Δί'**: 'Well, I can't accept your argument.' The phrase is a general negation of Socrates' position.

**οὐ γὰρ ὁρῶ τοὺς κυρίους**: 'for I do not see the powers that exercise this sovereignty, as I do see the people who make things here on earth.' He objects to these analogical arguments: 'if I see any skilfully constructed instrument, I know some skilful man has made it, for I have seen men at similar work; but I have never seen this Mind of the Universe at work.' And the answer is obvious. 'No, and you don't see your own soul either.'

l. 19. **κατά γε τοῦτο**: 'by this line of argument.'

§ 10. l. 21. **Οὔτοι ἐγώ**. Aristodemus gives up the case, and takes up another ground—hence *τοι*. 'Well, I certainly don't despise the overruling power.'

l. 22. **ὑπερορῶ**. Cf. ii. 9.

**μεγαλοπρεπέστερον ἢ ὡς**. Lat. *magnificentius quam quod*.

P. 26. l. 2. **ὅσῳ μεγαλοπρεπέστερον**: 'the grander the being is who.'

§ 11. l. 5. **Ἔπειτ' οὐκ**. Cf. ii. 26 *εἶτα*.

l. 6. **ἀνέστησαν**. 1st aorist (causal), 'have set upright on his feet.'

l. 7. **προορᾶν . . . δύνασθαι**: 'enables him to see to a greater distance.' **IV. § 11**

l. 13. **πάντων . . . ἐχόντων**: 'while all animals have.' **§ 12.**

l. 19. **θεῶν . . . ᾔσθηται ὅτι εἰσί**: idiomatic double object, 'has apprehended that the gods exist.' **§ 13.**

l. 24. **ἢ πρὸς μάθησιν ἐκπονῆσαι.** This verb is generally transitive; cf. for one of its senses ii. 4. Here it must mean 'to work at things so as to thoroughly learn them.' The phrase is required to correspond, as regards mental training, with *ῥώμην ἀσκῆσαι*, which is of bodily training.

l. 26. **παρὰ τἆλλα ζῷα**: 'compared with all other animals.' **§ 14.**

l. 27. **φύσει** is used adverbially with *κρατιστεύοντες*, 'having a natural superiority.'

l. 28. **ἂν ἔχων**: protasis = *εἰ εἶχεν*.

l. 29. **οὔθ' ὅσα . . . ἔχει**: 'nor, on the other hand, are those animals any better off that.'

**P. 27.** l. 1. **ἀλλ' ὅταν τί ποιήσωσι, νομιεῖς**: *ὅταν τί* observe is interrogative, and in English must be taken as a principal clause. 'What will the gods have to do for you, *before* you will be convinced?' *Ans.*: 'Why, they will have to send me,' etc.

l. 3. **συμβούλους.** In reference to Socrates' *δαιμόνιον*, i. 4. **§ 15.**

l. 11. **καὶ τοὺς ἀνθρώπους**: sc. *οἴει*, 'and do you suppose that men.' **§ 16.**

**ἐξαπατωμένους**: 'if they had been deceived.'

l. 18. **καὶ μή**: sc. *οἴει*, 'and you must not suppose.' **§ 17.**

l. 24. **ἢν μέντοι** goes with *οὕτω καὶ λαμβάνῃς*, 'but if (instead of thinking in this erroneous way).' **§ 18.**

**P. 28.** l. 2. **εἴ τι . . . θελήσουσι** depends on *πεῖραν*: 'if you will only do them reverence, and make trial whether,' etc.

l. 3. **γνώσει τὸ θεῖον ὅτι**: double accusative, 'you will discover that the divine being.'

**τοσοῦτον καὶ τοιοῦτόν ἐστιν**: 'is great enough and wise enough.'

l. 9. **ἐπείπερ ἡγήσαιντο.** This optative is a simple case of *quasi oratio obliqua*, stating the reason as it was in their minds: it is not itself *iterative*. (Cf. Goodwin, *Moods and Tenses* 172. 2.) For the exact meaning of the *aorist* cf. i. 18 *βουλεύσας*. Trans. 'because they had become convinced.' **§ 19.**

**μηδὲν ἂν . . . διαλαθεῖν.** Observe that *μή* rather than *οὐ* is the rule in indirect discourse with verbs of *hoping* or *expecting*. The subject of *διαλαθεῖν* is the same as that of *ἡγήσαιντο*, 'that they could never escape the divine observation in anything which they did.'

l. 12. **εἴ τι προυβίβαζεν**, join with **εἰς ταύτην.** 'Whether he exercised any influence on his disciples in developing this virtue.' **V. § 1.**

**V. § 1.** l. 15. **ἆρ' ὅντιν' . . . τοῦτον.** Relative clause in emphatic position. Trans. 'should we choose a man whom.'

l. 16. **ἥττω γαστρός** : 'a victim to his stomach,' i. e. a glutton.

**§ 2.** **P. 29.** l. 2. **προῖκα** : 'even at a gift.'

**§ 3.** l. 3. **αὐτόν γε**, subject of *γενέσθαι*, 'to guard against becoming so oneself.'

l. 4. **τῶν ἄλλων ἀφαιρούμενοι** : 'when they get some property out of other people.' Generally this verb takes two accusatives. Cf. II. viii. 1 *τὰ ἐν τῇ ὑπερορίᾳ.*

l. 7. **κακοῦργος τῶν ἄλλων**, objective genitive, 'injurious to others.'

**§ 5.** l. 16. **αἰσχρῶς διατεθείη** : 'would be in a disgraceful condition.' Cf. i. 13 *διακεῖσθαι.*

l. 18. **δουλεύοντα δὲ . . . ἱκετευτέον** : 'if a man is a slave to such pleasures, he ought to,' etc. For the accus. cf. I. i. 9 *μαθοῦσι διακρίνειν.*

**§ 6.** l. 21. **τοιαῦτα δὲ λέγων** : 'but while this was the style of his discourse.'

l. 22. **διὰ τοῦ σώματος** : 'which come through the body.'

l. 24. **παρὰ τοῦ τυχόντος** : 'from anybody,' i. e. 'from any who chose to offer it.'

l. 25. **δουλείαν οὐδεμιᾶς ἧττον αἰσχράν** : 'the most disgraceful servitude.'

**VI. § 1.** **P. 30.** l. 1. **Ἄξιον δ' αὐτοῦ.** Cf. note to i. 11 *Σωκράτους.*

l. 2. **Ἀντιφῶν.** Not the eminent Sophist, from whom Thucydides is said to have learnt the art of rhetoric, and whom he highly praises (viii. 68) as an upright man and an able thinker and speaker; but rather Antiphon a Sophist who wrote a poem on the interpretation of dreams.

**§ 2.** l. 5. **εὐδαιμονεστέρους** : 'happier *than others*,' 'specially happy.'

l. 6. **τἀναντία ἀπολελαυκέναι** : 'to have got a very different reward from.'

l. 7. **ὡς οὐδ' ἂν . . . μείνειε** : 'as no slave in the world would endure to live,' etc.

l. 11. **διατελεῖς** : sc. *ὤν*. Cf. below § 9 *διατελῶ νομίζων.*

**§ 3.** l. 12. **κτωμένους** : *present*, 'in the getting,' opp. **κεκτημένους**, 'when people have got it.'

l. 15. **ἀποδεικνύουσιν** : 'make,' 'turn out.' For a different sense cf. i. 11.

**§ 4.** l. 20. **τί . . . τοὐμοῦ βίου.** Partit. gen., 'what in my life.'

**§ 5.** **P. 31.** l. 1. **ὡς ἧττον . . . παρέχοντα.** Cf. note to *ὡς τοῦ δαιμονίου* i. 4. *παρέχοντα* is like *ὑγιεινά* object to *ἐσθίοντος* : 'on the assumption that I eat less wholesome and less strengthening food than you do.'

l. 3. **ἢ ὡς χαλεπώτερα.** Cf. ii. 20 *ὡς τὴν ἄσκησιν.* Perhaps, however, the accusative here is really object again to *ἐσθίοντος*, *τἀμὰ διαιτήματα* (if genuine) being used like *τοὺς θεούς* in iii. 2 above.

l. 6. **ἥδιστα**: superl. of adv. *ἡδέως*, 'with the best appetite.' VI. § 5.

l. 12. **μᾶλλόν του**: 'more than anyone else.' § 6.

l. 13. **διὰ τὸ ἀλγεῖν τοὺς πόδας.** The subj. of the infinitive is the speaker; *τοὺς πόδας* is accusative of limitation.

l. 17. **τῷ σώματι ἀεὶ τὰ συντυγχάνοντα** is object to *καρτερεῖν*: 'training myself as I do to bear whatever from time to time befalls my body.' § 7.

l. 21. **ἐν χρείᾳ ὄντα**: 'while actually being enjoyed.' For this sense of *χρεία* cf. II. iv. 1 *φίλων κτῆσίν τε καὶ χρείαν*. § 8.

l. 23. **οἰόμενοι μηδὲν εὖ πράττειν.** Cf. note to iv. 19. There is not merely belief as to the present, but implied expectation as regards the future.

l. 29. **ἀμείνους κτᾶσθαι.** Exactly like English 'get one's friends into a better state.' § 9.

P. 32. l. 5. **ἀρκούντως**: 'contentedly.'

**ἔοικας . . . οἰομένῳ**: 'you seem to be one who thinks.' § 10.

l. 8. **ὡς ἐλαχίστων**: sc. *δεῖσθαι*.

l. 14. **γιγνώσκειν**: 'to recognize this.' § 11.

**οὐδένα . . . ἀργύριον πράττει**: 'for certainly you don't ask money from anyone for your company.'

l. 15. **καίτοι . . . νομίζων**: 'now if you considered,' etc.

l. 16. **μὴ ὅτι . . . ἀλλ' οὐδ'**: 'so far from giving these for nothing, you would not give them if you got,' etc. Cf. II. ix. 8 *οὐχ ὅτι*.

l. 19. **δίκαιος μὲν οὖν ἂν εἴης**: 'you may then be a just man.' § 12.

l. 20. **ἐπὶ πλεονεξίᾳ.** Cf. note to *ἐπὶ γένει* ii. 25: 'for greed,' 'by way of taking advantage.'

l. 22. **παρ' ἡμῖν νομίζεται . . . εἶναι**: 'we consider that to dispose either of one's beauty or one's wit is noble or base on exactly the same conditions.' *That is*, to give either for love is noble, to sell either is base. § 13.

l. 27. **ἄλλοις συνίστημι**: 'and introduce them to others.' So Xen. *Anab.* III. i. 8 *συνεστάθη Κύρῳ*. § 14.

**παρ' ὧν . . . εἰς ἀρετήν**, 'from whom I think them likely to derive any benefit for their advancement in virtue.'

P. 33. l. 1. **ὠφελήσεσθαι** is future *passive*, although c. *παρά*. Cf. Xen. *Anab.* I. ix. 1 *παρὰ πάντων ὁμολογεῖται*. So with any verb implying an idea of *gift*, *concession*, *information*, *benefit*, etc.

l. 9. **αὐτὸς δέ**: 'while he himself.' § 15.

l. 10. **εἴπερ ἐπίσταιτο**, ironical: 'if indeed he knew how to do so.'

l. 14. **εἰ**: 'whether he did not.' Cf. note to *εἰ ἀνιάσεται* i. 8. VII. § 1

l. 17. **ὃ καὶ δοκεῖν βούλοιτο**: 'in which he wished to be reputed accomplished.'

l. 20. **τὰ ἔξω τῆς τέχνης**: 'in the externals of the art.' § 2.

l. 22. **καὶ τούτῳ ταῦτα ποιητέον**: 'he also must do the same.'

**VII. § 2.** P. 34. l. 1. **ἔργον γε . . . ληπτέον**: 'but he must under no circumstances undertake to do anything.' Cf. the verb *ἐργολαβεῖν*, as in III. i. 2.

l. 9. **ταύτῃ εἴη λυπηρόν.** There is no necessity to alter to *τοῦτ'*. The adjective agrees with *τὸ αὐτῷ συμβαῖνον*, understood out of the question. Cf. Xen. *Anab.* III. ii. 32, in which *ταύτῃ* occurs where you would have expected *τοῦτο*. Trans. 'Surely his experience would be in this respect a painful one, supposing he,' etc.

**§ 3.** l. 12. **ἀπαλλάξειεν.** Here intransitive, 'would come off.'

**§ 4.** l. 15. **μείζω ἢ κατὰ δύναμιν**: 'tasks too great for their powers.'

**§ 5.** l. 22. **τοιάδε.** Not here in its usual sense of 'such things as follow': but simply emphatic for *τοιαῦτα*. On the other hand *τοιαῦτα* at the beginning of the next book is used for *τοιάδε*. But both sentences are by some editors suspected.

## BOOK II.

**I. § 1.** P. 35. l. 2. **ἐγκράτειαν πρὸς ἐπιθυμίαν.** A man shows himself *ἐγκρατής*, both by resisting *desire* for what is pleasant, and by enduring what is unpleasant. The former is no doubt intended to be indicated in *πρὸς ἐπιθυμίαν*, but the phrase is probably a gloss.

l. 4. **ἀκολαστοτέρως ἔχοντα**: 'somewhat prone to self-indulgence.'

l. 5. **Ἀρίστιππε**: Aristippus, founder of the Cyrenaic sect or school, which recognised pleasantness as the standard of good.

l. 6. **παιδεύειν παραλαβόντα**: 'to take in hand and train.'

l. 7. **ὅπως μηδ' ἀντιποιήσεται ἀρχῆς**: 'so that he may not even think of claiming such a position.'

l. 8. **βούλει σκοπῶμεν.** Cf. Goodw. 212.

l. 9. **ὥσπερ ἀπὸ τῶν στοιχείων**: 'which we may regard as the first elements of training.'

l. 10. **Δοκεῖ γοῦν . . . εἶναι**: 'well, I agree so far, that the feeding must be our starting-point.' *γοῦν* implies a *limited, cautious* assent.

**§ 2.** l. 13. **Εἰκὸς γάρ**: *γάρ* expresses agreement without qualification; 'there's no doubt of that.'

**προαιρεῖσθαι τὸ κατεπεῖγον μᾶλλον πράττειν.** *προαιρεῖσθαι* as distinguished from *βούλεσθαι* (see previous clause), implies deliberate reasoned choice. All boys equally are inclined to eating (*βούλεσθαι σίτου ἅπτεσθαι*): we have to *train* a boy 'deliberately to prefer doing some urgent duty rather than gratify his hunger.'

l. 17. **παρὰ τὴν ἐκείνου ἀρχήν**: 'so far as his post of duty is con-

cerned.' The idea of close proximity in *παρά* is transferred into one of I. § 2.
responsibility or causation. Cf. the English vulgarism 'it was *all along of*,' for 'it was because of.'

l. 19. προσθετέον. Cf. the use of *προσθεῖναι* above I. iv. 5. There the idea was of building up the *body*; here, of building up a *character*: 'we must give the same one (of the two pupils).'

P. 36. l. 8. Πολύ, sc. *μᾶλλον*. § 3.

l. 13. καὶ μάλα ἔνια δυσωπούμενα: 'some of them although naturally § 4.
very shy.' *ἔνια* is grammatically in apposition with *τὰ μέν*, although it in meaning represents only a *part*.

l. 17. ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι: 'being drawn away from a reckoning of their danger,' i. e. 'seduced so as to disregard their danger.' Cf. I. iii. 12 *τοῦ φρονεῖν ἐξίστησιν*.

l. 21. Τὸ δὲ εἶναι μέν. This clause, as well as its correlative *τοὺς δὲ* § 6.
*πολλούς, κ.τ.λ.* is construed in the infinitive after *πολλὴ ἀμέλεια*, although only the latter can really be attributed to carelessness. Translate, 'Don't you think it a proof of gross carelessness that *while* the most important of a man's duties are as a rule (*πλείστας*) performed under the open sky, yet,' etc.

P. 37. l. 1. τὴν τάξιν: 'the classification,' 'the rank in the army,' § 7.
i. e. whether *ἄρχοντες* or *ἀρχόμενοι*.

l. 5. δοκεῖ ἄφρονος . . . προσαναθέσθαι: 'I think it the part of a fool, § 8.
not to be content with providing for his own wants, which is a hard enough task, but to take on his shoulders in addition,' etc.

l. 9. ἑαυτῷ ἐλλείπειν, 'to fail in providing for himself.'

l. 12. καὶ γάρ: 'in fact.' § 9.

l. 14. ἄφθονα. This goes with *παρασκευάζειν*, 'to provide abundantly.'

l. 18. ἐγὼ οὖν . . . καταστήσαιμι: 'I quite agree therefore in giving the education you speak of to those who are willing to bring worry on themselves and others too, before we place them among our governing class.' For the force of the aorist παιδεύσας, as implying what is done *first*, cf. I. i. 9 *μαθοῦσι*.

l. 26. ὧν ἡμεῖς ἴσμεν. Attraction of relative. § 10.

P. 38. l. 12. οὕτω μηδὲ δι' ἀνθρώπων: 'so also it leads you not § 12.
among men either.'

l. 13. ἴσως ἄν τι λέγοις: 'there might be something in what you say.'
εἰ μέντοι, stronger than *εἰ δέ*, as correlative of *εἰ μέν* above.

l. 16. κλάοντας καθίσαντες: 'to crush,' lit. 'to set down in tears.' The phrase was a proverbial one; cp. Xen. *Symp.* iii. 11. Practically it is here the antithesis of *ἑκών* above. Any that do not choose to be their willing slaves, the stronger use as slaves 'in spite of their teeth.'

l. 26. Τοῦτο μέντοι . . . πάλαισμα. Ironical, 'now indeed, you have § 14.

I. § 14. given me a clever throw in the argument.' And in irony he continues, 'since Theseus' time, when he killed the robbers, nobody (I suppose) has ever wronged a stranger.' The names are of three robbers, slain by Theseus, the legendary hero of Athens. Cf. Plut. *Thes.* 8.

l. 29. ἀλλὰ νῦν. Here the irony ceases. 'Why, so far from this being the case.' Cf. the common use of *νῦν δέ*. He argues, 'You say that you keep aloof from citizenship wherever you go, to save yourself trouble. Why, even citizens dare not be content with the natural protection arising from their connections by birth, but take all sorts of additional precautions.'

l. 30. πρὸς τοῖς ἀναγκαίοις καλουμένοις: 'besides their friends by the bands, as they are called, of kinship.' Cf. the Latin *necessarius*, *necessitudo*.

P. 39. l. 2. ἀμυνοῦνται, *future* (observe) expressing purpose; 'with which to protect themselves against.'

l. 3. καὶ οἱ μέν. This cannot mean 'yet some people,' but 'yet they,' in strong contrast to *σὺ δέ*. Possibly we ought to read *οἵ*, but cf. Thuc. iv. 33 *καὶ οἱ ὑποστρέφοντες*, where *οἱ* also is read.

§ 15. l. 7. τοιοῦτος οἵοις: 'and one of the sort of men whom.' Aristippus was the sort of man whom robbers were likely to attack, partly because he had luxuries worth stealing, partly because he was too effeminate to attempt reprisals.

§ 16. l. 19. ὅταν . . . καταμανθάνῃς, 'when you find out that one of your servants is,' etc.

§ 17. l. 21. ἀλλὰ γάρ: 'well, but.'

l. 27. τὸ αὐτὸ δέρμα: this is accus. of limitation with *μαστιγοῦσθαι*: 'whether one has one's skin lashed with one's will or against one's will, for it is lashed all the same.' So also with *τὸ αὐτὸ σῶμα . . . πολιορκεῖσθαι*, 'whether one is beset in one's body.'

l. 29. ἄλλο γε ἤ: *ἄλλο* agrees with *ὅ τι*, and indicates an afterthought; 'except only this difference that.'

§ 20. P. 40. l. 23. Τὴν μὲν γάρ. These lines are from Hesiod's *Works and Days*, 285 sqq.

l. 24. ναίει: i. e. *ἡ κακότης*.

l. 28. ῥηιδίη. This may either refer to *ἀρετή*, or the thought of the poet may have reverted from *οἶμος* to the more usual word *ὁδός*.

P. 41. l. 1. Ἐπίχαρμος. A Syracusan writer of Comedies (circa 480 B.C.) having a certain philosophic and didactic tinge. We have Horace's authority that Plautus was thought to have imitated his style: 'Plautus ad exemplar Siculi properare Epicharmi' *Epist.* II. i. 58.

l. 2. πόνων, gen. of price.

l. 3. καὶ ἐν ἄλλῳ δὲ τόπῳ. This quotation is suspected by some to

be a later addition, owing to the technical use of *τόπος* for a place in a book, which is otherwise not found in Attic. The quotation however is probably genuine, and the word *τόπῳ* a gloss. I. § 20.

l. 4. **μῶσο** : imper. from *μῶμαι* (*μάομαι*), 'strive for.' The second **μή** c. *subj.* = Lat. *ne*.

l. 5. **Πρόδικος ὁ σοφός.** Prodicus, a native of Ceos, but a frequent resident in Athens, was a contemporary of Socrates. Although a professional teacher of morals and rhetoric for money, he is spoken of with considerable respect, not only as here by Socrates (if indeed Socrates really told the tale), but also frequently by Plato. The present *σύγγραμμα* seems to be only a slight outline of a more important production called *Ὧραι*. It is quoted by Cicero, *De Off.* i. 32, 118. § 21.

l. 6. **ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται** : 'a declamation well-known to most.' The verb *ἐπιδείκνυμι* is regularly used of these performances, and Prodicus seems to have delivered this essay as a special favourite in various parts of Greece.

l. 8. **φησὶ γάρ.** Cf. I. i. 6 *τὰ μὲν γάρ.*

l. 11. **ἐξελθόντα εἰς ἡσυχίαν** : 'retired into a quiet place.'

l. 12. **τράπηται.** Dubitative subjunctive.

l. 14. **κεκοσμημένην καθαρότητι.** Cf. Horace's 'simplex munditiis' *Carm.* I. v. 5. § 22.

l. 19. **δοκεῖν φαίνεσθαι.** The latter infinitive seems to be predicative: 'the second (he thought) appeared,' etc. : just like *ἔχειν* lower down.

l. 21. **ἀναπεπταμένα** : 'staringly open,' in contrast to the other, whose eyes were adorned with modesty, i. e. were modestly cast down.

l. 26. **ἰέναι τὸν αὐτὸν τρόπον** : 'walked towards him without change of gait.' § 23.

l. 29. **ποιησάμενος,** sc. *ἐπὶ τὸν βίον τράπῃ.*

P. 42. l. 6. **ἀφ' ὧν ἔσται ταῦτα,** i. e. *τούτων ἀφ' ὧν* : 'of the means to procure these enjoyments.' § 25.

l. 7. **πονοῦντα** : agreeing with *σέ* subject of *πορίζεσθαι* ; 'by toil and pains.'

l. 14. **ὑποκοριζόμενοι** : apparently here used in the unusual sense of 'speaking abusively.' Its removal to the previous clause, as proposed by some, would only make nonsense of it. § 26.

P. 43. l. 16. **ἐμπίμπλασαι** : 2nd sing. pres. med., 'fill yourself full.' § 30.

P. 44. l. 1. **οἵ** : plural, in agreement with the sense of *τοῦ σοῦ θιάσου.* § 31.

l. 3. **τρεφόμενοι** : some editors conjecture *φερόμενοι*, 'borne lightly,' in contrast to *περῶντες*, 'dragging their way.'

l. 7. **ἀποθέμενοι** : 'having laid up.' Cf. *Rom.* 2. 5 'But after thy hardness and impenitent heart treasurest up unto thyself wrath.'

l. 11. **οἷς προσήκει** : 'with the right sort of persons.' Others read *οἷς προσήκω*, 'with whom I have to do.' § 32.

I. § 33. l. 26. **ὑμνούμενοι θάλλουσι**: 'they flourish in song.'

§ 34. l. 29. **διώκει**: 'goes through.' So in English '*pursue* a subject.' This use of *διώκω* is doubtful; others read *διοικεῖ* or *διήει*.

P. 45. l. 1. **τούτων ἐνθυμουμένῳ**. For the genitive cf. Goodw. 168. So also **φροντίζειν** in the next line governs *τῶν*, *τι* being accusative of limitation: 'to have some thought for the things pertaining to your future.'

II. § 1. l. 3. **τὸν πρεσβύτατον υἱόν**. Socrates had three sons, the other two being Sophroniscus (named after his own father), and Menexenus. The allegation that the eldest was by another wife Myrto, and that Socrates married Xanthippe while his first wife still lived, seems to have no foundation, and the whole tone of this conversation is utterly inconsistent with any such conduct on his part.

l. 7. **τοὺς τί ποιοῦντας**: 'owing to what sort of conduct on their part.'

§ 2. l. 15. **Καὶ μάλα, ἔφη**. This must be taken in close connection with the phrase *καὶ δοκεῖ μοι*. 'That is true enough, he replied; *yet* in my opinion.'

l. 16. **ὑφ' οὗ** = *τούτῳ* (c. *ἀποδιδόναι*) *ὑφ' οὗ*. 'The man who does not try to repay a kindness to his benefactor, be he friend or be he enemy, is guilty of an injustice.'

§ 3. l. 21. **Τίνας οὖν, ἔφη, ὑπὸ τίνων**. These double questions must generally be stated separately in English: we can however combine them in this case. 'Between whom now can we find a relation of greater indebtedness than between parents and children?'

l. 23. **ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι**: lit. 'from non-existent beings made them to be,' i.e. 'to their parents they owe their very being, and the power to behold,' etc.

P. 46. l. 1. **οὕτως παντὸς ἄξια**: 'so inexpressibly valuable.' **καί** emphasizes the sentence, 'and in fact these things.'

§ 4. l. 4. **ὡς οὐκ . . . παύσαντες**: 'believing that there was no more terrible evil by the fear of which they could prevent wrong-doing.' For *ὡς* c. part. cf. I. i. 4 *ὡς τοῦ δαιμονίου*.

§ 5. l. 10. **οὔτε γιγνῶσκον τὸ βρέφος**. This is in agreement with the object understood to *τρέφει τε καὶ ἐπιμελεῖται*, *τρέφει* (which takes the accus.) being the predominant notion.

§ 6. l. 19. **δαπανῶντες**: 'at expense to themselves.'

l. 20. **ὅπως γένωνται**. Verbs signifying *to strive for*, *to care for*, *to effect*, regularly take the future indicative (Goodw. 193). Not infrequently however they take the subjunctive, generally, as here, with the suggestion of *difficulty*, *anxiety*, *uncertainty*, or *remoteness*. Cf. below § 10 *ὅπως ὑγιανῇς*.

§ 7. l. 24. **τὴν χαλεπότητα**: 'her shrewish tongue.' The reputation of Xanthippe in this respect has become proverbial. Socrates, in his

exhortations to his son, shows the chastening influence of his own personal experiences. II. § 7.

l. 26. Ἐγὼ μὲν οἶμαι. 'Equidem puto' (whatever others may think). Cf. I. i. 1 *ἡ μὲν γάρ*.

l. 27. ἢ δακοῦσα: 'either by biting you.'

P. 47. l. 2. ἐπὶ τῷ βίῳ παντί: 'even at the price of one's life altogether.' Her tongue, he says, is not merely worse than a bite or a kick, it is worse than death itself. This use of the dative is a special form of the general idea of the *basis* or *condition* of an action. Cf. I. ii. 25 *ἐπὶ γένει*. So frequently *ἐπὶ χρήμασι, ἐπ' ἀργυρίῳ, κ.τ.λ.* § 8.

l. 3. δυσάνεκτα. This form (=*δυσανάσχετος*) does not occur elsewhere, and is by some editors suspected, especially with *πράγματα παρασχεῖν*. But the sentence as it stands is quite in Xenophon's manner; *λέξαι* being originally intended in reply to the *λέγει* in the previous sentence, but the idea being developed in the words which follow.

l. 6. εἶπα. The rarer and more antique form, instead of *εἶπον*, giving a sort of solemnity to his declaration.

l. 11. ἐλέγχειν ἵνα ζημιώσῃ: 'does so with any intention of bringing him harm.' § 9.

l. 14. σοι ἀγαθὰ εἶναι ὅσα οὐδενὶ ἄλλῳ: 'you to prosper above any one else in the world.'

l. 26. Ναὶ μὰ Δί'. This affirmative exclamation answers the *general* idea of the previous question, viz.: 'surely you are prepared to show courtesy to *some* persons.' Cf. I. iv. 9 *μὰ Δί'*. § 11.

P. 48. l. 3. Εἶτα. Cf. I. ii. 26. § 13.

l. 9 ἀποδοκιμάζουσα οὐκ ἐᾷ ἄρχειν. This refers to the *δοκιμασία*, or public enquiry instituted by Solon into the fitness of elected magistrates. All such persons had to satisfy the court *inter alia* that they had performed their duty to their parents. Cf. below, end of this section.

l. 10. ὡς οὔτε ἂν θυόμενα . . . οὔτε . . . πράξαντος. Cf. I. ii. 20 ὡς *τὴν ἄσκησιν*. 'In the belief that the sacrifices could not possibly be offered in a proper way if he were the offerer, and indeed that such a man could not do any single thing well and rightly.'

l. 23. Χαιρεφῶντα. This was an enthusiastic disciple of Socrates, who had made himself prominent enough to be specially ridiculed by Aristophanes, along with Socrates, in his comedy of the *Clouds*. It was he who elicited from the oracle of Delphi the declaration that his master was the wisest of men. (See Introd. p. xxx.) His brother Chaerecrates is mentioned in the Apology of Plato (21 A) as one of those who stood by Socrates at his trial, Chaerephon being no longer alive. III. § 1.

P. 49. l. 2. χρησιμώτερον: 'a more useful possession.' So § 5 *ἀγαθόν*. This is the usual construction in definitions.

καὶ ταῦτα: 'and that too although.' Cf. I. ii. 29.

**III. § 1.** l. 3. **τοῦ δὲ φρονίμου**: 'while he has sense.'

**§ 2.** l. 9. **ἐνταῦθα**: 'in the latter case.'

**§ 3.** l. 15. **ὥσπερ . . . γιγνομένους**: 'as though friends were made,' etc.; accus. absol. Cf. I. ii. 20 *ὡς ἄσκησιν οὖσαν*, and *supra* ii. 13.

**§ 4.** l. 16. **καὶ μήν**: 'whereas really.'

l. 20. **τοὺς συναδέλφους ὄντας**: 'those who have brothers to back them.'

**§ 5.** l. 24. **ἀγαθὸν γάρ.** Cf. above § 1 *χρησιμώτερον.*

l. 25. **ὁπότε μέντοι . . . εἴη**: 'but suppose he were utterly deficient in all that he ought to be, and indeed were everything most opposite to that,' *or* 'everything that could be most antagonistic to me.' **πᾶν τὸ ἐναντιώτατον** is construed exactly like *ἀγαθόν* in previous clause.

**§ 6.** P. 50. l. 1. **Διὰ τοῦτο γάρ τοι**: 'why, that's the very reason that,' etc.

**§ 8.** l. 13. **ἀλλ' οὐδὲ πειράσομαι**: 'and what's more I don't mean to try.'

**§ 9.** l. 14. **εἰ κύνα μέν.** *εἰ* is used because of *θαυμαστά*, and has nothing conditional about it. 'That if you had a dog which,' etc. The object noun *κύνα* is placed forward for emphasis, and repeated in *αὐτόν* for clearness.

l. 16. **ἀμελήσας . . . ἐπειρῶ**: apodosis to *εἴ σοι ἦν*. 'You would not mind his anger at you, but would try,' etc.

l. 17. **τὸν δὲ ἀδελφόν**: 'but when it comes to your brother,' etc.

l. 20. **μηχανᾶσθαι ὅπως ᾖ.** Cf. *sup.* ii. 6 *ὅπως γένωνται.*

**§ 10.** l. 21. **Δέδοικα μὴ οὐκ.** Lat. *vereor ut.* Cf. Goodw. 194.

l. 25. **οἷς δὲ καὶ . . . ποιεῖσθαι**: 'on the contrary I believe that if you but set yourself to catch him (lit. once he were caught) by means of devices already familiar to you, he would think everything of you.'

**§ 11.** l. 26. **Οὐκ ἂν φθάνοις**: 'well, you cannot be too quick,' i. e. 'lose no time in,' etc. Goodwin 199. Cf. Eurip. *Alc.* 662.

l. 28. **ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν**: 'which I had acquired without being aware of it.' Goodwin 222.

P. 51. l. 1. **τινα κατεργάσασθαι . . . καλεῖν σε**: 'to get somebody to invite you.' *κατεργάζομαι* has the same construction as *ποιεῖν* (below § 13), but is somewhat stronger in meaning. So lower down *προτρέψασθαι.*

l. 3. **κατάρχοιμ' ἂν τοῦ . . . καλεῖν**: 'I should make a beginning by myself asking him.' Infin. clause governed by *κατάρχοιμι.*

**§ 13.** l. 8. **εἰς τὴν ἐκείνου**: sc. *γῆν* or *πόλιν.*

l. 10. **αὐτὸν προθυμεῖσθαι**: 'that he should be heartily disposed.'

**§ 14.** l. 13. **ἐπιστάμενος πάλαι ἀπεκρύπτου**: 'it is plain then that you had for long been keeping it dark from us that you knew.' Cf. *infra* vi. 29 *μὴ οὖν ἀποκρύπτου με.* The imperfect tense is used (not the present) as referring back to the moment when Chaerecrates said (§ 11) *ὃ ἐγὼ εἰδὼς λέληθα ἐμαυτόν.*

l. 14. **μὴ αἰσχρὸς φανῇς.** Xenophon not infrequently omits the

participle in these phrases: cf. I. vi. 2 *διατελεῖς*. Trans. 'lest you should show yourself in a contemptible light.' III. § 14

l. 18. **ἡγεμονικώτερος . . . πρὸς τὴν φιλίαν ταύτην**: 'better qualified to take the first step towards this reconciliation.' The exact meaning of *φιλία* is shown in the following line—*τῷ σε φίλον ποιεῖσθαι.*

l. 23. **οὐδαμῶς πρὸς σοῦ**, sc. *ὄντα*: 'in a way not at all like yourself.' § 15.

**P. 52.** l. 5. **ἀνθρώπια.** Diminutive for contempt: 'fellows.' § 16.

l. 6. **προσφιλῶς χρώμενος**, sc. *αὐτοῖς*: 'by generous treatment.'

l. 7. **Ἐὰν οὖν . . . γίγνηται.** The apodosis is not expressed. *τί γενήσεται;* may be supplied, to which *τί γὰρ ἄλλο* is the reply. In English, 'but what if'? etc. 'Well, the only result will be that,' etc. § 17.

l. 9. **κινδυνεύσεις ἐπιδεῖξαι . . . εἶναι**: 'you will be in a fair way to prove that you are.' Such verbs as *ἐπιδεικνύναι* generally take a participle, unless the idea of a fact to be *proved* or *recognised* is emphasised. So also c. *ὅτι*. Cf. Xen. *Anab.* I. x. 5 *ᾔσθοντο ὅτι*, and note *ad loc.* (Clarendon Press Edition).

l. 10. **ἐκεῖνος δέ**: sc. *κινδυνεύσει.*

l. 14. **ὅπως περιγένηταί σου . . . εὖ ποιῶν**: 'to surpass you in kindness of word and deed.' So also Xenophon uses *νικᾶν εὖ ποιοῦντα* (*Anab.* I. ix. 25), *ὑπερβάλλειν, κ.τ.λ.*

l. 16. **τὼ χεῖρε, ἃς.** For the mixture of dual and plural all through this passage cf. I. ii. 4 *ἐγενέσθην μέν.* § 18.

l. 24. **ἀδελφά**: 'in pairs.' § 19.

l. 27. **οἱ δοκοῦντες . . . ἐξικνεῖσθαι**: 'although we regard their reach as far the greatest.'

l. 28. **τῶν ἔτι ἐγγυτέρω ὄντων.** Partitive genitive c. *τὰ ἔμπροσθεν, κ.τ.λ.* 'Even in dealing with near objects.'

**P. 53.** l. 2. **ἐξ ὧν**: i. e. *ταῦτα ἐξ ὧν*. Much of this chapter is imitated by Cicero, *De Amic.* xv. sqq. IV. § 1.

l. 3. **χρείαν.** Cf. I. vi. 8.

l. 5. **παντός.** Lat. *cujusvis rei.*

l. 10. **ὅπως κτήσονται . . . σώζωνται.** Cf. above II. ii. 6. The *preserving* is more remote than the getting. § 2.

l. 25. **ἀνατίθεσθαι.** Cf. II. ii. 11 *ἀνατίθεμαι*: 'strike out again from the list persons whom they had at first reckoned among their friends.' § 4.

**P. 54.** l. 1. **τῶν ἄλλων**: *partit. genit.*, 'among all that they have.' § 5.

l. 4. **ὁ χρηστὸς φίλος**: 'a good friend.' The word *χρηστός* is designedly used as itself suggesting utility.

l. 6. **ἑαυτὸν τάττει πρός**: 'sets himself to supply.' § 6.

l. 7. **κατασκευῆς . . . πράξεων**: dependent on *ἐλλεῖπον*: 'his friends' deficiencies, whether of private wealth or of public services.' In the latter (*τὰ κοινά*) are chiefly included those burdens (*λειτουργίαι*, cf. L. and S. *sub voc.*) imposed by the state on its wealthier citizens.

**IV. § 7.** l. 14. **τὰ ὦτα προακούουσι.** The plural verb c. *ὦτα* here is simply by a kind of sequence or attraction to the other plurals.

l. 15. **τούτων . . . λείπεται** : *genit.*, just as above, c. *ἐλλεῖπον*.

**V. § 1.** l. 25. **'Αντισθένη.** Antisthenes, follower of Socrates and founder of the Cynic school. The more usual *accus.* of this as of other similar names ends in *-ην*.

P. 55. l. 1. **αὐτοῦ** : not dependent on *ἀμελοῦντος*, but in agreement; 'the indifferent man himself.'

**§ 2.** l. 3. **δυοῖν μναῖν.** A mina was equivalent to nearly £4 sterling. A talent being = 60 minae was worth about £235.

l. 5. **Νικίας.** The famous Athenian, leader of the ill-fated Sicilian expedition in 415 B.C. He was proprietor of silver mines at Laurium, and was very wealthy.

**§ 3.** l. 11. **πρὸ πάντων.** The *πρό* here, if genuine, is in sequence to the similar phrases preceding. Properly *πρίαμαι* takes a simple genitive of price.

**§ 4.** l. 15. **ἄξιος εἶναι.** There is a slight and very natural break of construction, the writer having forgotten *τινα* as the subject of *πειρᾶσθαι*, owing to the interposition of *τυγχάνει*.

**§ 5.** l. 19. **τὰ τοιαῦτα πάντα.** This is practically adverbial = 'with respect to all these complaints'; cf. I. ii. 60 *τἀναντία τούτων*; but it is grammatically in quasi-objective relation to **σκοπῶ**, which may be regarded as having a double accusative, first, the complaints, and second, what the complaints really amount to.

l. 20. **τοῦ εὑρόντος.** The verb properly means 'to fetch a *price*.' Hence strictly the phrase here meaning 'for whatever price can be obtained,' should be *τοῦ εὑρεθέντος*. But the active seems to have been often used in commercial speech, e.g. also in Aeschin. 13. 41. Cf. our familiar 'to sell' for 'to be sold.'

l. 22. **ἐπαγωγὸν ᾖ.** Verb depending on *μή* : 'there be a temptation.'

l. 23. **χρηστούς** qualifies both *οἰκέτας* and *φίλους*.

**VI. § 1.** P. 56. l. 1. **φρενοῦν**, c. *εἰς τὸ δοκιμάζειν* : 'to train people to test.'

l. 3. **ἆρα.** In I. i. 15 this particle suggests a negative reply; here an affirmative. It is in fact like *εἰ* (cf. I. i. 8), quite neutral, implying simply earnestness in the questioner. Where an express suggestion is to be made, *ἆρ' οὐ* (*nonne*) and *ἆρα μή* (*num*) are used.

**§ 2.** l. 8. **Τί γάρ** : 'well, now.'

l. 9. **του τῶν πλησίον.** *του* neuter, 'something from his neighbours.' Cf. viii. 1.

**§ 4.** l. 24. **εὖ δὲ πάσχων ἀνέχεται** : 'is prepared to stand any amount of kindness.'

**§ 5.** l. 27. **Οἶμαι μέν.** Cf. I. i. 1 *ἦ μὲν γάρ*.

**τἀναντία τούτων.** Cf. I. ii. 60.

l. 29. **τὸ μὴ ἐλλείπεσθαι εὖ ποιῶν**: 'not to be left behind in well-doing.' Cf. above iii. 17 *ὅπως περιγένηται*, and below vi. 35. VI. § 5.

**P. 57.** l. 4. **τούτῳ πιστεύομεν . . . ποιήσειν.** Double object: in English simply 'we have confidence that he,' etc. § 6.

l. 5. **Καὶ ἄνδρα δὴ λέγεις**: 'then I gather that you mean,' etc. § 7.

l. 8. **Καὶ γὰρ ἵπποις**: 'yes, just as in the case of horses.' The dative of course depends on *χρώμενον* or *χρῆσθαι* following, but is brought forward for emphasis.

l. 11. **τὰ παρὰ . . . εἰ συμβουλεύουσιν.** Double object, *first* general, *second* particular. So II. v. 5 *τὰ τοιαῦτα σκοπῶ . . . μή*. § 8.

l. 14. **δοκῇ**, sc. *φίλον ποιεῖσθαι.*

l. 16. **ὁ λαγῶς . . . αἱ ὄρνιθες.** Cf. Xen. *Cyrop.* I. vi. 39, 40, where the trapping of birds and coursing of hares are used as illustrations of warlike devices. There too, as here, Xenophon, when it comes to a question of open force, goes direct to the fighting between *men*. The suggested alteration of *οἱ ἐχθροί* to the name of some third kind of game animal (*e.g. κάπροι*) is therefore unnecessary. § 9.

l. 19. **τοιαῦτα πάσχοντες**: 'when treated in this way.' The indefinite *φίλον* of the previous clause passes here into the plural. Cf. *Anab.* I. i. 5.

l. 21. **ἐπῳδάς**, 'charms': **φίλτρα**, 'drugs,' or generally any means of securing affection. The second idyll of Theocritus, imitated in the *Pharmaceutria* (*Ecl.* 8) of Virgil, has much to say on this subject. § 10.

**P. 58.** l. 3. **Δεῦρ' ἄγε.** Hom. *Od.* xii. 184. § 11.

l. 5. **ἐπᾴδουσαι κατεῖχον, ὥστε . . . τοὺς ἐπᾳσθέντας**: 'did they sing this song over other men also, and so prevent those they sang to from going away'?

l. 7. **Σχεδόν τι λέγεις**: 'I understand you to mean that.' § 12.

l. 9. **καταγελῶντα λέγειν**: 'is saying to make a fool of him.'

l. 10. **ἐχθίων ἂν εἴη**: 'would earn hatred *rather than friendship*.'

l. 14. **Περικλῆς πολλὰς ἐπίσταιτο.** The power of Pericles' oratory on the minds and hearts of the Athenians is frequently spoken of by historians and poets. This power is here jocularly referred to the possession of some charm. In a metaphorical sense the phrase is used among ourselves. § 13.

l. 17. **περιάψας τι ἀγαθὸν αὐτῇ.** There may be an allusion here to the tying of some charm or amulet upon the arm or neck, but the verb is in constant use as simply = 'to confer.' To many no doubt the more showy services of Themistocles as soldier and diplomatist would be more attractive than the calm statesmanship of Pericles.

l. 21. **πονηρὸν ὄντα.** Here as in the subsequent sentences Socrates plays on the ambiguity between *ἀγαθός* and *πονηρός* as 'good and bad' for *particular purposes*, and as good and bad *morally*. § 14.

VI. § **15.** l. 22. **Ἑώρων γάρ**: 'well, I have seen.' Critobulus does not catch the ambiguity, and so he goes on to talk of bad speakers, and bad generals. Hence in § 16 Socrates brings him back to general badness or inutility, this being the subject *περὶ οὗ διαλεγόμεθα*.

§ **16.** l. 26. **ὠφελίμους . . . φίλους ποιεῖσθαι**: 'to obtain the friendship of the useful.' *φίλους* is the completion of the infinitive.

P. 59. l. 2. **ἐξ ἑτοίμου**: 'straight off,' i.e. without any other qualification than his goodness.

§ **17.** l. 3. **Ὃ ταράττει σε**, sc. *ἐστί* or *τοῦτ' ἐστί*.

§ **20.** l. 17. **ἀλλὰ μήν**. A vivid transition, instead of a second *οὔτε*: 'then again.'

l. 22. **τίνες ἔτι**: 'who then'? 'who in the end will be left'?

§ **21.** l. 25. **ἔχει ποικίλως πως ταῦτα**: 'this business is a somewhat complicated one.'

P. 60. l. 2. **τοῦτο συνιέντες**: 'recognizing this mutual relation of kindness.'

l. 3. **τὰ δὲ πολεμικά**, sc. *ἔχουσιν*: 'they have also elements of mutual hostility in their nature.'

l. 5. **πολεμικόν**. This and the following neuters are substantives, 'causes of strife,' etc.

§ **23.** l. 15. **διατίθεσθαι**: 'arrange,' 'settle'; hence *διαθήκη*, 'an agreement,' 'covenant.' For another sense cf. I. vi. 13.

**εἰς τὸ μεταμελησόμενον**, *passive*: 'so far as that they will be sorry for it.'

§ **25.** l. 26. **τὰ δίκαια**: accus. of limit, and hence adverbial, 'with justice.'

l. 27. **ἄρξας**: cf. I. i. 18 *βουλεύσας*.

§ **26.** P. 61. l. 2. **συνθεμένους**: accus. as belonging to the subject of **ἰέναι**.

§ **28.** l. 20. **διὰ τὸ ἐρωτικὸς εἶναι**: 'because I am strong on the subject of love.'

l. 23. **καὶ ἀντεπιθυμεῖσθαι τῆς ξυνουσίας**: 'to be desired also in turn for my company.' *τῆς ξυνουσίας* is genitive of exact definition.

§ **30.** P. 62. l. 3. **ἐπὶ τοὺς ἀγαθοὺς τὰς ψυχάς**: 'when seeking those who are noble in soul.'

§ **31.** l. 6. **τὸ . . . τοὺς καλούς**: 'to make the beautiful submit to one laying his hands on them.'

§ **32.** l. 12. **Ὡς οὐ προσοίσοντος**, sc. *μου*: 'well, I won't put a finger on them, and so,' etc. For the construction cf. I. i. 4.

§ **33.** l. 14. **κατειπεῖν σου ὅτι**. Double object. *καταγορεύω* is less used = to *accuse* than *κατηγορέω*: *κατεῖπον* may be regarded as an aorist of either.

l. 16. **Κατηγόρει**: 'accuse, and welcome.'

§ **34.** l. 19. **ἆρα μή**: Lat. *num*. Cf. above vi. 1.

§ **35.** P. 63. l. 5. **τοὺς δ' ἐχθροὺς κακῶς**. This sentiment is much more in accordance with Xenophon's own ideas, than with those we should

expect of a philosopher like Socrates. And in Plato's *Rep.* i. 334 sqq., VI. § 3
he is represented as arguing exactly in an opposite sense. Xenophon's ideal appears in his praises of Cyrus the Younger, *Anab.* I. ix. 11 *φανερὸς δ' ἦν καὶ εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος.* Cf. Introd. p. xxxviii.

**οἶμαι . . . εἶναί με.** Observe here *accus.* c. infin. although the subject is the same as that of *οἶμαι.* Cf. I. iv. 8 *σὺ δὲ σαυτὸν δοκεῖς.*

l. 7. **ὥσπερ οὐκ ἐπὶ σοὶ ὄν** : 'as though you were not free.' Cf. for § 36.
accus. abs. I. ii. 20 *ὡς τὴν ἄσκησιν.* For this sense of ἐπὶ c. *dat.* cf. Xen. *Anab.* I. i. 4 ἐπὶ τῷ ἀδελφῷ.

l. 9. **Ἀσπασίας.** The famous wife by an irregular marriage (she being a foreigner) of Pericles. She was a woman of the very highest talents and influence, and if this is the only remark of hers which Xenophon heard his master quote, he must have been unfortunate.

l. 12. **οὐκ ἐθέλειν ἐπαινεῖν** : 'but declined to praise their clients falsely.'

l. 23. **εἰ γάρ σε** : *γάρ* not to be translated. Cf. I. i. 6. § 38.

l. 27. **εἴ σοι πείσαιμι** : *σοι* goes with *ἐπιτρέψαι.*

l. 28. **ὡς ἂν στρατηγικῷ** : sc. *ὄντι.* *ἄν* is not grammatically necessary here : cf. *ὡς ὄντι οἰκονομικῷ*, l. 31 *below*. It suggests some degree of doubt ; a man can more confidently guarantee another's capacities as a business man, than as a statesman ; and the latter position was also more difficult of attainment.

**P. 64.** l. 1. **ἆρ' οὐκ** : Lat. *nonne.* Cf. above § 35.

l. 4. **ὅ τι**, like **τοῦτο** in same line, accus. of limitation. § 39.

l. 13. **διδάσκων** : 'by teaching his friends to,' etc. VII. §

l. 17. **τοῦ βάρους μεταδιδόναι** : 'to give a share of the burden.'

l. 19. **Ἀλλὰ μὴν . . . γε** : 'why, yes, I *am*,' etc. § 2.

l. 20. **ἐστασίασεν ἡ πόλις.** This refers to the disorders connected with the rising of Thrasybulus against the Thirty Tyrants (cf. note I. ii. 31 *νομοθέτης*). The Peiraeus was the stronghold of the party of Thrasybulus. For the sense of the aorist, 'broke out into faction,' cf. I. i. 18 *βουλεύσας.*

**P. 65.** l. 1. **τοὺς ἐλευθέρους** : i.e. not including their attendants.

l. 12. **περιποιεῖται** : 'makes over and above.' So *περιεργάζομαι*, 'to § 3.
work more than is necessary' : cf. also *περίειμι, περιγίγνομαι, κ.τ.λ.*

l. 20. **Νὴ Δί'.** The assent here is not exactly to the question, but to § 4.
the contrast referred to in it ; cf. I. iv. 9, II. ii. 12. Trans. 'I quite admit the contrast.' Hence *γάρ* in what follows, which gives the reason of the difference.

l. 21. **Ἆρ' οὖν** : 'I presume that.' Cf. vi. i. § 5.

l. 26. **Ἔπειτα** : 'well, then,' or 'now.' So **εἶτα** in next sentence. They are words of vivid transition. Cf. note to I. ii. 26.

l. 31. **λειτουργεῖν** : cf. note to *κατασκευῆς* above iv. 6. § 6.

VII. § 6. P. 66. l. 5. **ὠνούμενοι ἔχουσιν**: 'are in the habit of buying . . . and keeping,' etc.

l. 6. **ἃ καλῶς ἔχει**, sc. *ἐργάζεσθαι*: 'what they find desirable to manufacture.'

§ 8. l. 19. **πότερον** is placed immediately before the alternatives which really form the question. 'In learning the things which you say they know, did they do so under the impression that they were of no use?' etc.

l. 20. **ὡς καὶ . . . ὠφελησόμεναι**: 'with the intention of practising them and also in the hope of being benefited,' etc.

§ 9. l. 25. **ἀλλὰ καὶ νῦν μέν**: 'besides as things are at present.' The opposite condition is stated at *ἐὰν δὲ προστατήσῃς*.

P. 67. l. 3. **φιλικώτερόν τε καὶ οἰκειότερον**: adverbs c. *ἕξετε*.

§ 10. l. 5. **προαιρετέον ἦν**: without *ἄν*. Cf. I. ii. 28 *δίκαιον ἦν*.

**δοκεῖ**: 'are considered.'

§ 11. l. 12. **ὥστε**: 'that whereas.' *ὥστε* in sense belongs only to the *second* infinitive clause. Cf. for a similar construction I. iv. 16 *ὥσπερ*.

l. 14. **εἰς ἔργων ἀφορμήν**: 'as capital to start operations.'

**ὑπομενεῖν**: 'I shall have the courage to.'

§ 12. l. 16. **ἐργαζόμεναι . . . ἐργασάμεναι**. Note the difference of tense: 'they breakfasted at their work, and dined when work was over.'

§ 13. P. 68. l. 1. **ὅ τι ἂν μή**: 'except what.'

l. 2. **οὗπερ . . . σίτου**. Close construction = *τοῦ σίτου ὅν*.

§ 14. l. 3. **Ναὶ μὰ Δί'**: 'yes, and quite right too.' Cf. above § 4 *νὴ Δί'*.

l. 6. **οὐδ' ἂν δύναισθε**: 'you could not *even*.' So *οὐδ' ὑφ' ἑνός* below.

l. 9. **ἀντὶ κυνός**: 'like a watch-dog.'

VIII. § 1. l. 13. **Πόθεν φαίνῃ**; 'where have you dropped from'?

**Ὑπὸ μὲν τὴν κατάλυσιν**: 'immediately after the conclusion.' The war referred to is of course the Peloponnesian War, which ended 404 B.C.

l. 14. **ἐκ τῆς ἀποδημίας**: 'I returned from residence abroad.' The verb is supplied out of *φαίνῃ*.

**νυνὶ μέντοι**: 'if however you ask where I come from at this moment.' *μέντοι* rather than *δέ* to emphasise *νυνί*.

l. 15. **αὐτόθεν**: 'I come from close by.' For another meaning, see below, § 3.

**ἀφῃρέθημεν . . . κτήματα**: 'we' that is, Eutherus' family) 'lost our property abroad.' For the case cf. I. v. 3 *τῶν ἄλλων*. Among the conditions of peace laid down by Lysander and accepted by Athens, one was, 'That the Athenians should abandon all their possessions abroad, and confine themselves within their own borders' Xen. *Hell.* II. ii. 20.

l. 17. **ἐπιδημήσας**: 'to come and settle at home.' For significance of 1 aor. cf. I. i. 18 *βουλεύσας*.

l. 19. **δεῖσθαί τινος**: 'to beg something from.' Cf. above, vi. 2.

l. 20. **ἔχοντα**, agreeing with unexpressed subject of *δεῖσθαι*. VIII. § 1.

**P. 69.** l. 4. **αὐτόθεν**: 'on the spot,' 'at once.' § 3.

l. 6. **τῳ**, indef.: 'to some one.'

**τῷ δεομένῳ**: 'any one, that is, who requires.' Cf. I. i. 10 *τοῖς βουλομένοις*.

l. 7. **ἔργων τε ἐπιστατοῦντα**: 'acting as supervisor of works.' Usually this verb governs the dative.

l. 13. **τὸ ὑπαίτιον εἶναι.** One would have expected the nominative, § 5. but Eutherus expresses his aversion in a general way, 'that one should be liable to blame from anybody.'

l. 18. **οἷς** = *τούτοις οἷς*: the first dative dependent on *ἀνέγκλητον*.

l. 24. **ἥκιστ' ἄν.** The *ἄν* affects all the infinitives following. § 6.

**P. 70.** l. 1. **Κρίτωνος.** One of Socrates' intimate friends, who among IX. § 1. other generous acts of friendship provided for Socrates' escape from prison after his condemnation, but could not induce him to quit it. It was he who closed the philosopher's eyes when he died.

l. 2. **χαλεπὸν ὁ βίος.** As usual in quasi-definitions, neuter of the predicate. Cf. II. iii. 1 *χρησιμώτερον*.

l. 13. **οἵῳ σοὶ ἀνδρί**: 'a man like you.' An abbreviated expres- § 3. sion.

l. 14. **τῶν τοιούτων ἀνδρῶν**: 'men of the sort I speak of'; referring back to the phrase *ὅστις ἐθέλοι κ.τ.λ.*

l. 16. **Ἀρχέδημον.** This apparently is the same Archedemus who § 4. took a leading part against the generals in 406 B.C. See above I. i. 18 and note.

l. 17. **οἷος . . . κερδαίνειν**: 'inclined to make money in every sort of way.'

l. 18. **ἔφη ῥᾷστον εἶναι.** This, the reading of the MSS., can hardly be right. Perhaps *ἐξεργαστικός*, of which the v. l. *εὐφυέστερος* might be a gloss. Cf. IV. i. 4, where the two words occur together.

**P. 71.** l. 1. **ἔδωκε**, not imperf. like the following verbs, because he did not merely offer, but gave. Usually there is an *ἄν* with such constructions. Cf. IV. i. 2.

l. 2. **ἐπεμελεῖτο**, sc. *αὐτοῦ*: 'paid him all sorts of attentions such as these.'

l. 6. **δίκην δημοσίαν**: 'a public suit,' i. e. a suit brought by a private § 5. person who had been wronged, but involving public punishment (*παθεῖν*) or fine (*ἀποτῖσαι*).

**αὐτόν**: sc. the accused person. He of course attacked each singly.

l. 9. **οὐκ ἀπηλλάττετο**: either *pass.* 'would not be got quit of,' cor- § 6. responding to *ἀπαλλαγῆναι*; or *middle*, 'would not quit him,' as equivalent of *ἀφῆκε*.

**IX. § 8.** l. 17. **οὐχ ὅτι**, followed by ἀλλά - 'so far from,' 'instead of.' It is an elliptical expression, as though *ἔστι* or *ἦν* were understood with the negative. Cf. I. vi. 11 *μὴ ὅτι*.

**X. § 1.** P. 72. l. 2. **σοι ἀποδρᾷ**: ethic dative, so § 2 *σοι κάμνῃ*.

**§ 2.** l. 3. **Καὶ ἄλλους γε . . . παρακαλῶ**: 'yes I do, and invite others too,' i. e. to help recover him.

l. 4. **τούτου**, sc. *τοῦ ἀνασῶσαι*.

l. 10. **διασωθῇ**: subj. c. *ὅπως* to suggest the greater *importance* of a friend. Cf. above, § 1, and see II. ii. 6 *γένωνται*.

**§ 3.** l. 15. **ἀφ' ἑαυτοῦ**: '*proprio motu*,' 'on his own suggestion.'

**προνοεῖν καὶ προβουλεύεσθαι.** The prefix in these verbs has the same significance as *ἀφ' ἑαυτοῦ* above. Cf. Xen. *Anab.* III. i. 37 *προβουλεύειν καὶ προπονεῖν*.

**§ 4.** l. 19. **διὰ τὰ πράγματα**: 'owing to the circumstances of the time.'

**§ 5.** P. 73. l. 2. **τὸ πραχθῆναι ταῦτα**, 'the carrying through of this affair.'

**§ 6.** l. 4. **ἔργον εἶχε**: 'made it his business.'

l. 5. **ὅ τι ἂν . . . ὠφελοίη**: 'what he could do or say to help,' etc.

## BOOK III.

**I. § 1.** P. 74. l. 1. **τοὺς ὀρεγομένους τῶν καλῶν**: 'those who were ambitious of distinction'; *τὰ καλά* = Lat. *honores*. Cf. below *τῆς τίμης ταύτης*.

l. 2. **ὀρέγοιντο**, optative of indefinite occurrence.

**τοῦτο διηγήσομαι.** *τοῦτο* is object in apposition with whole clause preceding: omit in English; 'I will now give facts to show that,' etc.

l. 3. **γάρ**: not translated. Cf. I. i. 6 *τὰ μὲν γάρ*.

l. 5. **ἐν τῇ πόλει**: 'in his native city.' The office of strategus at Athens was a *political* as well as a military distinction; quite distinct therefore from a post as general of some mercenary army, e.g. that of Cyrus.

**§ 2.** l. 7. **ἐξὸν τοῦτο μαθεῖν**: 'when it is in his power to acquire the art.' Socrates refused to regard it as a *mere* political distinction, and insists on the scientific aspect of it.

l. 9. **ἀνδριάντας ἐργολαβοίη**: 'were to take a contract to produce certain statues.' Socrates' own experience (his father was a sculptor), and also the great works produced by Phidias and other sculptors for the state, would naturally suggest this comparison.

**§ 3.** l. 10. **ὅλης γάρ.** The adjective is predicative: 'the city being entirely,' etc.

**§ 4.** l. 16. **μεμαθηκὼς ἧκε**: 'came back from his studies.'

**P. 75.** l. 2. **ὥσπερ Ὅμηρος.** *Il.* iii. 169, Priam, beholding Agamemnon, says: **I. § 4.**

*καλὸν δ' οὕτω ἐγὼν οὔ πω ἴδον ὀφθαλμοῖσιν*
*οὐδ' οὕτω γεραρόν· βασιλῆϊ γὰρ ἀνδρὶ ἔοικε.*

l. 3. **καὶ ὅδε**: '*so* he.' *καί* is properly a demonstrative adverb, hence it may often be translated *then, thus, so, thereupon*, etc. Cf. the conjunctive use in Latin of *tum* preceded by *quum*.

l. 7. **διατελεῖ στρατηγὸς ὤν**: 'must always be a general,' i.e. he has got the essential part, the knowledge; the election Socrates regarded as a mere accident of the character.

l. 8. **οὔτε ἰατρός.** Physicians were appointed by the state to act as public officers, just as much as generals. Cf. the story of Democedes (Herod. iii. 131 sqq.), who was state-physician first at Aegina, then at Athens, and subsequently at Samos. Cf. also below IV. ii. 5.

l. 10. **ταξιαρχῇ ἢ λοχαγῇ σοι**: 'has to serve under you as commander or captain.' The technical meaning of these terms at Athens is uncertain, though we know that there were ten taxiarchs, one for each tribe: generally a *τάξις* contained two *λόχοι*, and the *λόχος* consisted of about 100 men. Cf. Xen. *Anab.* I. Introd. p. xxvi. (Clarendon Press Edition). **§ 5.**

**τῶν πολεμικῶν**: 'in military matters.'

l. 11. **πόθεν ἤρξατο**: 'what he made the basis or starting-point of his teaching.'

l. 12. **Ἐκ τοῦ αὐτοῦ . . . ἐτελεύτα**: 'he began with the very same subject with which he concluded.'

l. 14. **πολλοστόν**: 'very small.' Cf. Lat. *quotus, quotusquisque.* Military tactics are discussed in a similar vein in Xen. *Cyrop.* I. vi. 14. **§ 6.**

l. 23. **καλὸν δέ**: 'no doubt it's a fine thing.' **§ 7.**

**τὸ τακτικὸν εἶναι.** The adjective is masculine: 'for one to be clever in the arrangement of his men.'

l. 30. **πάνυ ὅμοιον . . . εἴρηκας**: 'your illustration is a very apt one.' **§ 8.**

**P. 76.** l. 1. **ἀρίστους.** The order is peculiar, since the meaning clearly is 'we must put the best men in the front and rear'; cf. the next clause. But the statement gains emphasis by *ἀρίστους* being made predicative.

l. 2. **ὑπὸ μὲν τῶν . . . ὑπὸ δὲ τῶν** = *ὑπὸ τῶν μέν . . . τῶν δέ*: 'by the former, i.e. those in front,' etc.

l. 3. **Εἰ μὲν τοίνυν**: 'that's very good no doubt if,' etc. The exact meaning is gathered from the expression in the second alternative *τί σοι ὄφελος, κ.τ.λ.* **§ 9.**

l. 8. **τό τε καλόν**: 'the good on the one hand.' Here *τε . . . καί* imply dissimilarity. See note to I. i. 3 *οὗτοί τε.*

l. 14. **καθιστάντες . . . τάττοιμεν**: 'our arrangement would be right if we placed,' etc. **§ 10.**

**Τί δὲ τοὺς κινδυνεύειν μέλλοντας;** We should have expected, fol-

I. § 10. lowing the analogy of the previous clause, *τί δὲ εἰ κινδυνεύειν μέλλοιμεν*; but the idea of the *men* who are to be placed leads him into the accusative participle.

§ 11. l. 21. **πολλά γ' ἐστὶ πρὸς ἅ**: 'there are many circumstances in (lit. with reference to which.' Cf. Xenophon's discussion of some of these circumstances in *Anab.* III. iv. 19 sqq.

II. § 1. P. 77. l. 3. **ποιμένα λαῶν.** Hom. *Il.* ii. 243.

l. 5. **καὶ . . . τοῦτο ἔσται**: 'and so attain the object for which,' etc.

§ 2. l. 11. **'Αμφότερον.** Hom. *Il.* iii. 179.

l. 12. **ἆρά γε ὅτι**: 'surely because.'

l. 15. **τούτου αἴτιος**, sc. *τοῦ εὖ ἀγωνίζεσθαι.*

§ 4. P. 78. l. 2. **περιῄρει**: 'excluded.' By a process of logical *exclusion*, he left at last as the specific excellence (*ἀρετή*) of leaders, the happiness of those they lead. **κατέλιπε**, aorist, to express the *result*.

III. § 1. l. 6. **οὐ γὰρ δή**: 'I presume it was not.'

§ 2. l. 12. **ἂν ποιήσας παραδοῦναι**: 'you would improve, etc. before handing it over to your successor': *or*, 'would hand over improved,' etc. For significance of aorist, cf. I. i. 9 *μαθοῦσι.*

l. 16. **ἐφ' ἧς**: properly *ἐφ' ἥν*; but the predominant idea is that of government, which naturally takes a genitive trans. 'I presume your command extends,' etc.

l. 17. **Ἔστι γὰρ οὖν**: 'it does indeed.'

§ 4. l. 21. **'Εὰν οὖν . . . οἱ μέν**: 'if some of your men bring you their horses,' etc. The middle voice expresses the *interest* of the captain in the matter.

§ 6. P. 79. l. 11. **τὴν ἄμμον**: 'the exercising-ground,' lit. 'the sand.' The whole of this passage corresponds with the maxims contained in Xenophon's treatise *Hipparchicus*, on the duties of a captain of cavalry.

§ 7. l. 18. **Εἰ δὲ μή, ἀλλὰ νῦν γε**: 'if I have not, at all events I shall now,' etc.

§ 10. P. 80. l. 9. **εἴ σοι δέοι διδάσκειν.** The construction of *δεῖ* with the dative followed by an infinitive is very rare, and may indeed generally be questioned. Cf. *Anab.* III. iv. 35.

§ 11. l. 14. **δι' ὧν γε ζῆν ἐπιστάμεθα**: 'so far at least as any science of living is possible for us.' The point of the clause is in *ἐπιστάμεθα*, implying scientific knowledge. The mere animal living is not a matter of science at all. What is referred to here is the life of human beings as civilized in their home and family relations.

§ 12. l. 19. **χορὸς εἷς**: 'even a single choral band.' The allusion is to the *Θεωρίαι* or sacred embassies sent every four years by the several states to Delos. One of these embassies which was at Delos at the time of Socrates' condemnation is referred to in IV. viii. 2.

l. 21. **εὐανδρία** : 'a display of handsome men.' III. § 1

**P. 81.** l. 1. **διενέγκοιεν**, sc. the Athenians. § 14.

l. 7. **ὠφελήσει** : *passive* in meaning, cf. I. vi. 14. § 15.

l. 11. **Οὐ γὰρ . . . Ἀθηναῖοι.** This is a question, concluding at *συλλέγειν* : 'why is it not just like the Athenians not to have'? etc. IV. § 1.

l. 12. **ἐκ καταλόγου στρατευόμενος.** The *κατάλογος* was the list of citizens liable to military service. The phrase therefore practically means 'in the service of my country.'

l. 13. **κατατέτριμμαι** : 'have borne the burden.'

l. 16. **τὸν οὔτε ὁπλίτην** : 'who in the first place (*οὔτε . . . τε*) never served even as a common soldier in the infantry.' *ὁπλίτην* is contrasted with *λοχαγῶν καὶ ταξιαρχῶν*. In the Athenian army the cavalry was of little importance.

**P. 82.** l. 1. **ὃ στρατηγῷ . . . ἐστιν** : 'which is a very suitable quality for a general to have.' § 3.

l. 2. **κεχορήγηκε.** Among the *λειτουργίαι* or public burdens imposed on the wealthy (cf. II. iv. 6 *κατασκευῆς*) one of the chief was the *χορηγία*, or provision of a trained chorus for the performance of one of the competing plays at the Dionysia.

l. 3. **Μὰ Δί'.** Not really negativing the question, but leading to his own negative statement. Cf. I. iv. 9.

l. 7. **τοὺς κρατίστους ταῦτα** : 'the most skilful men in these matters.' § 4.

l. 14. **τὴν σὺν τῇ φυλῇ.** The choregia was a burden on each of the Athenian tribes (*φυλαί*), and when the choregus nominated by his tribe gained the victory, his tribesmen of course shared in the glory of it. § 5.

l. 15. **ὡς τοῦ αὐτοῦ ἀνδρός ἐστι** : 'that the same man may be expected.' § 6.

l. 27. **τοῖς ἐπιτηδείοις πράττειν** : 'to those best fitted to perform them.' § 8.

**P. 83.** l. 7. **οὐκέτι** : 'not yet,' i.e. 'not yet proved to be'; *or* 'no longer,' i.e. 'your analogy no longer holds'; the latter is preferable. § 10.

l. 10. **ἐκεῖνο παρίης** : 'you are slurring over the question.' § 11.

l. 11. **καὶ πλεῖστον**, sc. *ὠφελήσει* : 'why it is in that case that skill in management will benefit most.'

l. 14. **οὐδὲ οὕτως** : 'nor anything so.'

l. 19. **οὐχ ἥκιστα δὲ τούτων . . . φυλάξεται** : 'and with no less energy will he avoid,' etc. *τούτων* is genitive of comparison after *ἥκιστα*, and refers to the previous clauses.

l. 24. **οὐδετέρα**, sc. *ἐπιμέλεια*. § 12.

**P. 84.** l. 1. **τοῦ πάνυ Περικλέους υἱῷ** : 'son of the *great* Pericles.' The use of the adverb is peculiar; where it is elsewhere used with a noun there is a *verbal* notion in the noun: perhaps here the name itself V. § 1.

**V. § 1.** 'very famous' suggests the adverb. This youth was the son of Pericles by Aspasia (cf. II. vi. 36), consequently illegitimate, but legitimated by special resolution of the people on the death of Pericles' two elder (and legitimate) sons.

l. 2. **σοῦ στρατηγήσαντος**: 'if you were appointed strategus'; cf. I. i. 18 *βουλεύσας*. He was as a matter of fact made strategus in 406, and was one of the ill-fated generals who fought at Arginusae (see I. i. 18).

l. 8. **ὅπου ἤδη τὸ δυνατόν ἐστι**: 'where the possibility really is to be found.' *ἤδη* implies what is underlying, to be found after search.

**§ 2.** l. 13. **ἑαυτοῖς**: 'among themselves.'

**§ 3.** l. 20. **καλὰ ἔργα**. Subject of the relative clause following, but brought forward for emphasis.

**§ 4.** l. 24. **ἐν Λεβαδείᾳ**. The defeat here referred to is related in Thuc i. 113. In 447 Tolmides the Athenian general with 1000 Athenian hoplites and other contingents attacked certain towns in Boeotia, and took one; but on their return they were defeated by the Boeotians and their allies at Coronea, and Tolmides was killed.

l. 25. **ἐπὶ Δηλίῳ**: 'at (the temple of) Delium.' This defeat is related in Thuc. iv. 90 sqq. The Athenians had seized the temple of Apollo at this spot in Boeotian territory, but were defeated on their way home, B.C. 424. Socrates himself fought in this battle. Cf. Introd. p. x.

**P. 85.** l. 7. **ὅτε Βοιωτοὶ μόνοι ἐγένοντο**. The clause is questioned, but may stand well enough. There are two points of contrast; first, as to fighting (and invading); second, as to actual ravaging. Formerly the Boeotians were barely a match in the field for the Athenians, even with all their allies: now they threaten to invade Attica by themselves. Formerly 'when the Boeotians were by themselves,' the Athenians *ravaged* Boeotia; now there is a fear lest the Boeotians may ravage Attica. One would however have expected *γένοιντο*, iterative.

**§ 5.** l. 12. **εὐαρεστοτέρως διακεῖσθαι**: 'is more inclined to support.'

**§ 7.** l. 22. **ἀνερασθῆναι**: 'to fall in love again with,' 'recover their desire for.'

**§ 8.** **P. 86.** l. 2. **καὶ ὡς**: 'and also that'; second construction after **δεικτέον**.

**§ 9.** l. 4. **εἰ τούς γε . . . γεγονέναι**: 'if we were to remind them how they had heard that their ancestors, from the earliest times of which we have record, bore themselves bravely.' **ἀκηκοότας** is clearly predicative (cf. above § 8 *ἀποδεικνύντες . . . ὄντα*). For analogous constructions cf. *Cyrop.* I. ii. 2 *ἔχων διαμνημονεύεται*, Plat. *Rep.* 600 A *εὖ πολεμηθεὶς μνημονεύεται*. The clause dependent on *ἀκηκοότας* is *ἀρίστους γεγονέναι*.

**§ 10.** l. 6. **Ἆρα λέγεις**: 'I presume you refer to.' Cf. II. vi. 1.

**τὴν τῶν θεῶν . . . ἔκριναν**: 'the contest between the gods (Poseidon, donor of the sacred well, and Athena, donor of the sacred olive; the contest being for supremacy in Attica) which was referred to the decision of Cecrops and his counsellors because of their worth.' **οἱ περὶ Κέκροπα**:

cf. I. i. 18 τοὺς ἀμφί. The allusion is doubtless to the functions of the **V. § 10.**
*βουλή* or council of princes whom the *βασιλεύς* in legendary times is represented as habitually consulting, more especially in *judicial* inquiries. Cf. Hom. *Il.* xviii. 503 sqq. Cecrops was the mythical first king of Athens.

l. 7. **Λέγω γάρ, καὶ . . . γε**: 'I do, and also,' etc.

l. 8. **τροφὴν καὶ γένεσιν**: 'birth and breeding.' The curious reverse order is in imitation of the Homeric version of the legend, *Il.* ii. 546 sqq.:

> *οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐϋκτίμενον πτολίεθρον,*
> *δῆμον Ἐρεχθῆος μεγαλήτορος, ὅν ποτ' Ἀθήνη*
> *θρέψε Διὸς θυγάτηρ, τέκε δὲ ζείδωρος ἄρουρα.*

The same *ὕστερον πρότερον* occurs elsewhere, e.g. Hom. *Od.* iv. 208 *γαμέοντί τε γεινομένῳ τε*, v. 264 *εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα*, xii. 134 *θρέψασα τεκοῦσά τε*. Apparently the more important is put first, rather than the earlier.

**τὸν ἐπ' ἐκείνου γενόμενον**: 'which took place in his time.' The legend is that the Eleusinians under Eumolpus made war on Athens, but were repulsed by Erechtheus. In some accounts the war is represented as a general assault by the then neighbouring Thracian tribes, hence *ἐχομένης ἠπείρου πάσης*, 'all the neighbouring region.'

l. 10. **ἐφ' Ἡρακλειδῶν.** This refers to the war waged by Eurystheus of Argos upon Athens after the death of Heracles, in order to compel the Athenians to surrender Heracles' sons to him. He was, however, defeated and slain by Theseus and other Athenian heroes.

l. 11. **ἐπὶ Θησέως.** Such were his wars with the Amazons and Centaurs. **πολεμηθέντας** agrees with *πολέμους* understood, *πολεμεῖν*, like many other intransitive verbs, taking a cognate accusative in the active.

l. 12. **τῶν καθ' ἑαυτοὺς . . . ἀριστεύσαντες**: 'to have surpassed all their contemporaries.'

l. 13. **εἰ δὲ βούλει**, much like *vel* which is from *velle* in Latin, 'or **§ 11.**
again.' The clauses following are objects of λέγω (understood), 'I may refer to.'

l. 15. **αὐτοὶ καθ' αὑτούς**: 'without allies.'

l. 17. **πλείστην τῶν προγεγονότων**, genitive of comparison with a superlative, as above iv. § 11 *οὐχ ἥκιστα*: 'far more than any before them.' The allusion is of course to the great invasions of Attica by the Persians, who under Darius extended the Persian empire over Thrace, launched enormous armies against Greece, and (more particularly under Xerxes, successor of Darius) executed mighty works of war, such as the bridge of boats across the Hellespont, and the canal through Mount Athos. Against Darius the Athenians fought practically unassisted at Marathon; against Xerxes they fought in conjunction with the Peloponnesians. The whole passage is a rhetorical panegyric, which seems out of character in the mouth of Socrates (cf. Introd. p. xxxvii).

**V. § 11.** l. 20. **οἳ δὴ καὶ λέγονται**: 'and in these days, as in earlier ones, our forefathers, we are told,' etc.

**§ 12.** l. 22. **Τοιγαροῦν**: 'and this is why.' The claim to be the original and undisturbed inhabitants (*αὐτόχθονες*), is another stock topic of Athenian panegyrists. Cf. Hdt. i. 56, vii. 161; Thuc. i. 2, ii. 36; Plat. *Menex.* 237 C; Isocr. *Pan.* iv. 166, etc. The Athenians, it was maintained, were the only Greeks who had never changed their abode.

l. 23. **ὑπὲρ δικαίων . . . ἐκείνοις**: 'when they had disputes about their rights, referred the question to them as arbiters.' This is probably a polite way of alluding to the fact that the Athenians made Athens the judicial centre of their alliance; an act on their part which the allies complained of. Cf. Thuc. i. 77.

**§ 14.** P. 87. l. 5. **γενέσθαι**, as though *ἀλλ'* had been followed by *οἶμαι*.

l. 8. **εἰ δ' ἐπιμελέστερον**, sc. *χρῷντο*.

**§ 15.** l. 9. **πόρρω που εἶναι**: 'is seemingly (*που*) very far off,' i.e. 'will be a hard thing for the city (*τῇ πόλει*, ethic dat.) to attain.' How far the praise of Sparta which follows really belongs to Pericles the younger, and how far to Xenophon, may be a question.

l. 11. **ἀπὸ τῶν πατέρων ἄρχονται**: 'who begin with their own fathers their contempt of their elders.' Cf. the story in Cic. *de Senect.* § 63.

**§ 19.** P. 88. l. 6. **Τοῦτο γάρ τοι . . . ἐστι**: 'why, that is the very thing which surprises me.'

**§ 20.** l. 10. **ἐκ τῶν δεδοκιμασμένων**: 'from men of proved worth.' The Athenian Areopagus, like the Roman Senate, was filled up from the ranks of those who had passed their *δοκιμασία* (cf. II. ii. 13 *ἀποδοκιμάζουσα*), and had filled important public offices to the public satisfaction.

**§ 21.** l. 24. **αὐτοσχεδιάζουσιν**: 'take the matter easily,' 'trust to luck for their knowledge.'

**§ 22.** l. 27. **τῶν πατρῴων στρατηγημάτων**: 'of your ancestors' campaigns,' including those of his grandfather Xanthippus, the victor at Mycale, as well as those of his father Pericles.

**§ 24.** P. 89. l. 8. **Οὐ λανθάνεις με . . . ὅτι**: 'I see very well that you.' Double construction.

l. 9. **οὐδ' οἰόμενος**: 'without thinking in the least'; referring back to *οἶμαι* in § 22.

**§ 25.** l. 16. **μέση**, sc. *ἡ χώρα*: 'the country down its centre.'

**§ 26.** l. 17. **Μυσοὶ καὶ Πισίδαι.** These tribes are mentioned together, *Anab.* III. ii. 23, as lawless and predatory tribes holding possession of many important cities and strongholds in the Persian king's (*βασιλέως*) dominions. Cf. also *Anab.* I. i. 11.

l. 22. **μέχρι τῆς ἐλαφρᾶς ἡλικίας**: 'during their agile period of life.' Where the idea of a *limit* is implied, *μέχρι* can be used either with a phrase implying *how long* (cf. I. ii. 35 *μέχρι πόσων ἐτῶν*) or *up to what point*. **V. § 27.**

l. 25. **τῆς χώρας** depends on **προβολήν**.

**P. 90.** l. 1. **Γλαύκωνα**, brother of the philosopher Plato. He and his brother Adeimantus are leading characters in Plato's famous dialogue, *The Republic*. **VI. § 1.**

l. 2. **οὐδέπω . . . γεγονώς.** Eighteen was the age at Athens when full citizenship was reached. But while any citizen had theoretically the right to address the people, he could not compel the people to listen to him; and we are told by Plato (*Prot.* 319 C) that if unacceptable speakers would not desist when laughed and shouted at, the officers (*τοξόται*) forcibly removed them: hence here *ἑλκόμενον*.

l. 4. **παῦσαι ἑλκόμενον**: 'stop, i.e. from trying, *although* he was dragged,' etc.

l. 6. **τὸν Γλαύκωνος.** This is an older Glaucon, grand-uncle of the other. Charmides his son was cousin to Critias. He took office under the Thirty Tyrants, and fell in battle fighting against Thrasybulus. He is the hero of one of Plato's *Socratic* dialogues.

l. 9. **ἡμῖν.** Ethic dative, 'over this city of ours.' **§ 2.**

l. 10. **καλὸν γάρ**: 'and a fine thing too.'

**εἴπερ . . . ἀνθρώποις**: 'as any in the world.'

l. 23. **ὡς ἂν τότε σκοπῶν.** The phrase is elliptical = 'as (he would be doing) if he were at the moment pondering.' **§ 4.**

**P. 91.** l. 8. **ἐνδεῶς ἔχουσιν**: 'show a deficiency.' **§ 5.**

l. 9. **παραλείπονται**: 'are being omitted altogether.' Cf. *παρέλιπες* below.

l. 20. **καὶ τὰ ὄντα**: 'even what one has already.' **§ 7.**

l. 28. **οὕτω γε ἀπὸ στόματος**: 'off-hand,' 'by word of mouth.' **§ 9.**

**P. 92.** l. 1. **τήν γε πρώτην**, sc. *ὥραν*: 'just at first.' **§ 10.**

l. 3. **περί γε φυλακῆς.** The *young* men were specially charged with the guardianship of the frontiers. Cf. above v. 27.

l. 9. **ἔγωγε**, sc. *συμβουλεύω ἀφαιρεῖν*. **§ 11.**

l. 10. **τὰ ἐκ τῆς χώρας**: 'property *in* the country,' but the preposition is chosen to suit the idea of removal in *κλέπτεσθαι*. Cf. *Anab.* I. ii. 18 *οἱ ἐκ τῆς ἀγορᾶς ἔφυγον*.

l. 16. **τἀργύρεια.** The silver mines of Mt. Laurium (cf. II. v. 2, Nicias). These mines were let in various lots for a sum of money down, on perpetual lease; and the state derived a further revenue from the 'royalty' of one twenty-fourth part of the gross annual produce. Xenophon in his tract *De Vectigalibus*, chap. iv, speaks of the decay in the productiveness of the mines which had already set in, and suggests some remedies. But **§ 12.**

**VI. § 12.** the mines were really beginning to be exhausted. Cf. Boeckh, *Pub. Econ. of Athens*, ii. 404 sqq.

**§ 13.** l. 24. **ὁ ἐκ τῆς χώρας . . . σῖτος.** Attica had long been under the necessity of importing corn. Boeckh (*Pub. Econ. of Athens*, i. 110) calculates the amount imported at one-third of the total consumption. The corn was brought from Pontus, Thrace, Syria, and elsewhere. No point of their external policy was regarded as more important by the Athenians than the securing of uninterrupted access to these supplies.

**§ 14.** **P. 93.** l. 4. **μυρίων οἰκιῶν.** Boeckh (*Pub. Econ. of Athens*, i. 52) reckons the inhabitants of Attica about this time at 135,000 free persons and 365,000 slaves. Of this population he estimates 180,000 as inhabitants of Athens and the Piraeus.

l. 6. **πῶς οὐχ . . . ἐπειράθης**: 'why don't you try,' etc. The aorist expresses impatience. Cf. Soph. *Oed. Tyr.* 1002.

l. 9. **τάλαντον.** The Attic talent (of weight) was about half a hundred-weight.

**§ 16.** l. 18. **ἐνθυμοῦ δὲ τῶν ἄλλων.** Here again we have two objects to the verb, first, the personal *τῶν ἄλλων*; second, the clause *πότερα κ.τ.λ.*

**VII. § 1.** **P. 94.** l. 6. **προσιέναι τῷ δήμῳ**: 'come forward to address the assembly.' Charmides is introduced as an exact contrast to his forward nephew, Glaucon the younger.

l. 8. **τοὺς στεφανίτας ἀγῶνας νικᾶν**: 'to win in contests, having a wreath for their prize,' as distinguished from *ἀγῶνες ἀργυρῖται* or *θεματικοί*, in which the prize consisted of money. The former were esteemed the more honourable.

l. 9. **τὴν πατρίδα . . . εὐδοκιμωτέραν ποιεῖν.** A victory gained at one of the four great festivals (Olympian, Isthmian, Nemean, Pythian) was regarded as conferring immense honour not only on the victor but on his state; and he was rewarded accordingly with great distinctions and privileges.

**§ 2.** l. 14. **ὀκνοίη δή**: 'should *actually* decline,' 'should decline *after all*,' i.e. in spite of his special gifts.

l. 17. **καὶ ταῦτα**: cf. I. iv. 8.

**ὧν ἀνάγκη . . . ὄντι.** *ὧν* is in double dependence, on *ἐπιμελεῖσθαι* and on *μετέχειν*: 'although the interests which you refuse to guard, you necessarily have yourself a share in, in virtue of your citizenship.'

**§ 4.** **P. 95.** l. 4. **κατὰ μόνας**, 'alone.'

**§ 5.** l. 8. **παριστάμενα**: 'manifest themselves.'

**Καὶ σέ γε . . . ὥρμημαι.** The *γε* emphasises the sentence, 'well, what I have undertaken is to prove to you,' etc.

l. 9. **οὔτε . . . οὔτε**, trans. 'instead of,' 'or.'

**§ 6.** l. 11. **τοὺς κναφέας αὐτῶν**, *part. gen.*, 'the fullers among them.'

**§ 7.** l. 18. **οὐ γάρ**: *nonne enim*, with *ὀκνεῖς* near end of sentence.

l. 20. φροντίσασι . . . καταπεφρονηκόσιν. The aorist participle expresses an *act*, 'who never at any time thought about'; the perfect participle expresses a *present state*, the consequence of something past, 'and have never learned to despise you.' Cf. Goodw. M. and T. 18. VII. § 7

l. 24. Καὶ γὰρ οἱ ἕτεροι: 'yes, and people do so in other circumstances also.' § 8.

l. 25. θαυμάζω σου, εἰ. Cf. I. i. 11 *Σωκράτους*.

ἐκείνους, here = the last-mentioned, *οἱ ἕτεροι*, who are more remote from the subject in hand. Cf. IV. iii. 10 *ἀπὸ τούτων*.

l. 26. προσενεχθῆναι: 'face,' 'deal with.'

l. 27. μὴ ἀγνόει σεαυτόν. A variation of the celebrated Delphic motto *γνῶθι σεαυτόν* adopted by Socrates. § 9.

l. 29. τὰ τῶν ἄλλων πράγματα. One is naturally reminded of the words of Christ—*Luke* vii. 41 'And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye'?

l. 31. καὶ μὴ ἀμέλει τῶν τῆς πόλεως. This is not in contradiction with the precept just expressed. Service to the state is impossible till a man has by self-examination and self-culture fitted himself to fill a useful place in the state.

P. 96. l. 5. Ἀριστίππου. Cf. II. i. 1. VIII. § 1

l. 8. οὐχ ὥσπερ . . . ἐπαλλαχθῇ: 'not like people whose only care is to guard against any verbal shuffling.'

l. 9. ὡς ἄν, sc. *ἀποκρίναιτο*: cf. III. vi. 4 *ὡς ἂν τότε*.

πεπεισμένος μάλιστα . . . τὰ δέοντα: 'who was thoroughly convinced that he was engaged on a work of duty.' The pf. *πέπεισμαι* generally has this meaning. Cf. L. and S. *sub voce*.

l. 10. εἴ τι εἰδείη . . . εἴ τι εἴποι. The first *εἰ* is interrogative, the second conditional. § 2.

l. 14. τοῦ παύσοντος, 'something to stop it,' 'an antidote.'

ᾗπερ καὶ . . . κράτιστον: 'in the very best way possible;' ποιεῖν is simply = *ἀποκρίνεσθαι*.

l. 15. πυρετοῦ ἀγαθόν: 'good *in* a fever' (gen. of circumstance), or 'good *for* a fever' (objective genitive, like *κακοῦργος τῶν ἄλλων* above I. v. 3. The latter is preferable. Cf. below *μηδενὸς ἀγαθόν*. § 3.

l. 19. οὔτε δέομαι: 'and I don't want to.'

l. 24. τῷ καλῷ . . . ἀνθρώπῳ, trans. 'a beautiful runner.' § 4.

P. 97. l. 2. πρὸς τὸ προβάλλεσθαι: 'to put in front of one at the charge.' Cf. Xen. *Anab.* I. ii. 17 *ἐκέλευσε προβαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα*.

ὡς ἔνι = *ὡς ἔνεστι* = *ὡς οἷόν τε* above.

l. 3. σφόδρα . . . φέρεσθαι: 'an eager and rapid charge.' The *ἀκοντισταί* and other light-armed troops were of course better suited for rapid movements, the *ὁπλῖται* for deliberate attack in phalanx.

**VIII. § 5.** l. 6. **πρὸς ταὐτὰ . . . ἐστι**; 'that the considerations with reference to which things are called either beautiful or good, are in all cases the same.' *τὸ πρός τι* here expresses both the standard by reference to which a thing is declared to be beautiful, and the end for which a thing is good. For *πρός* in the former sense cf. I. i. 13 *πρὸς ἀλλήλους*. For the second see next note. The identity (1) of the beautiful and the good, (2) of the formal standard, and the final end, are principles of the most fundamental kind in the more elaborate systems of Plato and Aristotle. In essence, however, they are here already clearly stated.

l. 9. **τὸ αὐτό τε καὶ πρὸς τὰ αὐτά**: 'on the same ground and having in view the same ends.' Here the accus. of limitation is used to express the formal standard; and *πρός* c. accus. to express the final end. So in subsequent clauses also.

**§ 6.** l. 17. **τὰ αὐτὰ εἶναι**: 'that the same things may be.'

**§ 7.** l. 18. **τό τε λιμοῦ ἀγαθόν.** Cf. above § 3 *πυρετοῦ*.

**§ 8.** P. 98. l. 3. **ἐπειδὴ . . . συμφαῖεν**, optative of repeated action—implying that a conversation on this topic was held more than once.

**§ 10.** l. 11. **ὡς δὲ συνελόντι εἰπεῖν**, 'in short,' 'to put the matter briefly.'

l. 12. **αὐτός τε**, in contrast to *τὰ ὄντα*, 'in which one would oneself find the most agreeable shelter in all seasons, and store one's property with most security.'

l. 14. **γραφαὶ δὲ καὶ ποικιλίαι.** This refers to the wall-paintings, such as the excavations at Pompeii have rendered familiar to every one. They seem to have been an innovation about this time. In *Oecon.* ix. 2 Xenophon in describing what he regards as a model house says, *οὐ γὰρ ποικίλμασι κεκόσμηται*: 'it has no decorations in colour;' but the rooms are planned simply to be as convenient as possible for the reception of what is going to be placed in them. Plato *Rep.* iii. 372 refers to *ζωγραφία* and *ποικιλία* as signs of luxury and effeminacy. Cf. Bekker, *Charicles* p. 268.

l. 16. **ἥτις ἐμφανεστάτη . . . εἴη**: 'which should be easily seen, and at the same time quite out of the line of traffic.'

l. 17. **ἰδόντας προσεύξασθαι.** Passers by would naturally pay their reverence to any temple, and would of course like to be able to see it as they did so. On the other hand those intending a more important act of worship, e.g. to sacrifice in it, must be able to get to it (*προσιέναι*) without danger of being jostled by persons in mourning or otherwise likely to communicate defilement.

**IX. § 1.** l. 19. **διδακτὸν ἢ φυσικόν**, 'a matter of teaching or of natural gift.'

l. 20. **Οἶμαι μέν.** Cf. I. i. 1 *ἡ μὲν γάρ*.

**§ 3.** P. 99. l. 8. **πολὺ ἐπιδιδόντας**, 'improving vastly.'

**§ 4.** l. 13. **οὐ διώριζεν, ἀλλὰ . . . ἔκρινε**: 'he was not disposed to draw

any distinction between, etc., but defined both the wise man and the temperate alike,' etc. IX. § 4.

τῷ τὰ μὲν . . . εὐλαβεῖσθαι: 'by the fact that he discerns what is noble and good and follows it, and recognises what is vile and avoids it.' This conjunction of knowledge and action leads to the question—'Yes, but what of those who know what is better and follow what is worse: will you call them on the one hand wise and on the other hand profligate?'

l. 18. Οὐδέν γε μᾶλλον ἢ . . . ἀκρατεῖς: 'No more than I should call them *un*wise and profligate,' i.e. there are no such people. He goes on to maintain that when a man deliberately recognises what under his circumstances is best for him, he always does that which is best. Hence, if you find a man acting wrongly, such a man could not in Socrates' opinion be wise either in mind or action, because his *knowledge* must have been wrong to begin with. (With this passage cf. Introd. p. xx, sqq.)

l. 22. ἔφη δὲ καί: 'in fact he maintained,' etc. For a discussion of § 5.
this famous dictum of Socrates, see Introd. p. xviii.

P. 100. l. 4. ἀρετῇ πράττεται. The argument would seem to require *σοφίᾳ*.

l. 20. Φθόνον δὲ σκοπῶν ὅ τι εἴη. Cf. I. i. 16 *ἀεὶ διελέγετο σκοπῶν* κ.τ.λ. § 8.

P. 101 l. 1. μὴ δύνασθαι περιορᾶν. 'are unable to see people in trouble.'

l. 2. εὐτυχούντων, gen. abs.

l. 8. σχολάζειν. 'were idling.' Lower down however *οὐδένα σχολάζειν*, 'no one had the leisure to.' § 9.

l. 10. ἀσχολίας αὐτῷ οὔσης. 'when his time was not free for such a purpose.'

l. 18. τὸν μὲν ἐπιστάμενον ἄρχοντα. 'the man who *knew* was the § 11.
commander.' *ἄρχοντα* is predicative participle after *ἐπεδείκνυεν*, cf. I. i. 12 *μωραίνοντας*.

l. 23. ἂν . . . ἐπιμελεῖσθαι. 'if they think they know how to do so, they attend themselves to it.'

P. 102. l. 6. ἢ ὡς ἔτυχε ζημιοῦσθαι. 'or only slightly punished,' lit. § 13.
'or punished only at haphazard.'

P. 103. l. 2. Παρράσιον. Parrhasius, an Ephesian, but subsequently X. § 1.
admitted to citizenship at Athens, was later than Zeuxis and earlier than Apelles. He shared with them the highest position as a painter, specially excelling in elegance and accuracy of drawing.

l. 10. συνάγοντες τὰ ἐξ ἑκάστου κάλλιστα. For a condemnation of § 2.
the method of random selection, *undique collatis membris*, cf. Hor. *de Arte poet.* 1 sqq.

P. 104. l. 7. καλοί, sc. *εἰσι.* § 6.

l. 12. ἀπεικάζων τὸ ἔργον. 'by making your work resemble.' § 7.

X. § 7. l. 14. τά τε ὑπὸ τῶν σχημάτων κατασπώμενα: 'the parts of the body which are depressed by the attitude assumed.'

§ 8. l. 24. τῷ εἴδει, 'in the visible form.' Some alter the order so as to make *τῆς ψυχῆς* depend on *τῷ εἴδει*, 'to make the works of art correspond with the mood of the soul.' Cf. above, l. 12.

§ 10. P. 105. l. 3. οὔτε πολυτελεστέρους, 'nor more costly in their materials.'

l. 5. εὐρυθμοτέρους, 'better proportioned.'

l. 6. Τὸν δὲ . . . τιμᾷ: 'well but about this proportion, is it by measure or weight that you indicate it and so put a higher price on your wares'?

l. 8. Ἀλλὰ νὴ Δί', ἔφη, ποιῶ: 'of course I make them to fit.'

§ 12. l. 15. οὐ καθ' ἑαυτό, 'not in an absolute sense.'

§ 13. l. 25. διειλημμένοι τὸ βάρος, 'distributing the burden.'

l. 27. ὀλίγου δεῖν . . . προσθήματι, 'they almost seem to be something gained rather than something more to carry.'

§ 15. P. 106. l. 7. Αὐτὸς τοῦτο . . . ἀποδέχει: 'you put the matter exactly, Socrates, and take it up (apprehend it) very well indeed.'

XII. § 1. l. 10. τὸ σῶμα κακῶς ἔχοντα, 'in ill condition,' 'badly set up.'

Ὡς ἰδιωτικῶς . . . ἔχεις, 'in what bad training you are.' Cf. above III. vii. 7, the contrast of *ἰδιώτης* and *ἀσκήτης*.

l. 11. Ἰδιώτης γάρ . . . εἰμί, 'well, I've no call to train,' *or* 'Well, I'm a private gentleman, not a professional.'

l. 12. Οὐδέν γε μᾶλλον, sc. *ἰδιώτης εἶ*, 'Yes, you have a call to train, just as much as.'

l. 14. ὃν Ἀθηναῖοι θήσουσιν, 'which your countrymen are going to set you.'

l. 15. ὅταν τύχωσι, 'some day or other,' 'when the time comes.'

§ 2. l. 16. ἀποθνήσκουσί τε . . . καὶ σώζονται, 'either are killed, or,' etc.

l. 21. ἐκτίσαντες, 'paying for their ransom.'

§ 3. P. 107. l. 1. τῶν ἐπιτιμίων, 'the penalties.'

§ 4. l. 11. σώζονταί τε εὐσχημόνως, 'bring themselves off with credit.'

§ 7. P. 108. l. 3. καί emphasising the contrast 'should in fact be,' etc.

§ 8. l. 6. ἰδεῖν ἑαυτὸν ποῖος, idiomatic double accusative, 'to see what one can be at one's best.' Cf. I. iii. 1 *δεικνύων*.

l. 8. οὐ γὰρ ἐθέλει . . . γίγνεσθαι: 'for things *as a rule* don't come about of themselves.'

XIII. § 1. l. 13. τοῦτό σε λυπεῖ: in translating omit *τοῦτο*, 'while you are annoyed because,' etc. The construction is broken from the previous infinitival form.

§ 2. l. 14. Ἀκουμενός, name of a physician.

l. 16. καὶ . . . παυσάμενον. The clause depends on *ἔφη*. 'Adding that if he stopped, he would live,' etc.

§ 3. P. 109. l. 2. ἐν Ἀσκληπιοῦ, 'in the temple of Aesculapius' at Athens, where there was a mineral-spring with healing qualities.

l. 4. ἐν Ἀμφιαράου, a temple in Boeotia, with healing baths. **XIII.** §

l. 22. ἐν τῇ ὁρμῇ σπεύδειν, 'to be quick in starting.' § **5.**

l. 30. δοκεῖ, sc. *ἀπηλλαχέναι*, 'he seems to have come off.' § **6.**

**P. 110.** l. 3. πῶς ἠσκημένου . . . εἶναι; 'how do you suppose it befits a man of your training'?

l. 4. τῶν συνιόντων ἐπὶ δεῖπνον. This seems to have been a kind of *ἔρανος* (vid. L. and S. *sub voce*), a dinner to which each guest brought what he could. Of course Socrates could not afford to provide for them. Whether those who brought a large provision simply refused to eat of the common stock, or did eat of it while retaining their own, their gluttony was equally obvious. **XIV.** §

l. 11. πολλοῦ ὀψωνοῦντες: 'spending so much money on meats and dainties.'

l. 12. τοῦ μὲν σίτου πεπαυμένον: 'had ceased eating any bread.' § **2.**

l. 21. Σχολῇ γ' ἂν ἄλλος τις: 'hardly could any other be better called,' etc. § **3.**

**P. 111.** l. 7. οἱ πλησίον: 'you who are near him.' § **4.**

l. 11. πολυτελεστέρα . . . λυμαινομένη: 'a more costly form of luxury, or rather of waste of luxuries.' § **5.**

l. 12. ἢ ἣν ὀψοποιεῖται: 'than that in which he indulges.'

l. 19. μηδ' ἀντιποιούμενον: 'having not the least claim to.' Cf. II. i. 1. § **6.**

l. 24. προπέμπειν: 'to season;' lit. 'to help down one's throat.'

l. 26. τὸ εὐωχεῖσθαι . . . καλοῖτο: '*to fare well* was the term used for,' etc. § **7.**

l. 27. τὸ δὲ εὖ . . . ἐπί: 'now the word "well" was added to imply.'

## BOOK IV.

**P. 112.** l. 2. καὶ μετρίως αἰσθανομένῳ: 'and looking at the matter fairly.' Others read *καὶ εἰ μ. σκ.* 'even if of only moderate intelligence.' **I.** § **1.**

l. 7. ἀποδεχομένους ἐκεῖνον. So in *John* i. 11 *ὅσοι δὲ ἔλαβον αὐτόν*, 'as many as received him.'

l. 9. ἔφη μὲν ἄν: 'he would say;' *ἄν* of repeated action. Cf. below IV. vi. 13, and above II. viii. 4. § **2.**

l. 10. πρὸς ὥραν: sc. *εὖ πεφυκότων*, lit. 'well endowed in body as regards beauty.'

**P. 113.** l. 5. θυμοειδεῖς . . . ὄντας: subordinate to *εὐφυεστάτους*, 'and which were for that very reason specially spirited and impulsive.' The predicative participle to *ἐπιδεικνύων* is *γιγνομένους*. In the next clause this passes into the ordinary predicative infinitive *γίγνεσθαι*. § **3.**

**I. § 3.** l. 11. **ἀναγώγους δὲ γιγνομένας**: 'but if left without any guidance.' Observe *κύνες* when used of *hounds* is generally feminine.

**§ 4.** l. 14. **ἐξεργαστικωτάτους ὧν**, i.e. *τούτων ἅ*.

**§ 5.** P. 114. l. 1. **εὖ τε πράττειν**: 'and *so* to prosper.' Cf. above III. ix. 10 where Socrates defines *εὐπραξία* to be *τὸ μαθόντα τε καὶ μελετήσαντά τι εὖ ποιεῖν*.

**II. § 1.** l. 7. **μέγα φρονοῦσιν ἐπὶ σοφίᾳ**: 'priding themselves on their accomplishments.' Cf. I. iv. 2.

l. 13. **διὰ νεότητα.** Cf. III. vi. 1 *οὐδέπω*.

l. 15. **τῶν ἐγγύς**: sc. *ἐργαστηρίων*, 'among the shops near,' etc.

**§ 3.** P. 115. l. 5. **ἐν ἡλικίᾳ γενόμενος**: 'when he is old enough.'

l. 6. **τῆς πόλεως . . . προτιθείσης**: 'when the city is inviting,' i.e. through the herald.

l. 8. **τῶν δημηγοριῶν**: 'for his orations.'

**§ 4.** l. 16. **ἀλλὰ καὶ τὸ δόξαι**: sc. *μανθάνειν*, 'but even the appearance of it.'

l. 17. **ἐπίῃ μοι**: 'comes into my head.'

**§ 5.** l. 19. **ἰατρικὸν ἔργον λαβεῖν.** Cf. above III. i. 4 *οὔτε ἰατρός*.

l. 26. **ἐν ὑμῖν ἀποκινδυνεύων**: 'by trying my luck on you.'

**§ 6.** P. 116. l. 7. **ὡς οὐκ ἂν . . . γενόμενοι**: 'apparently believing that in no other way could they,' etc.

**§ 7.** l. 13. **οἱ κατεργαζόμενοι**: sc. *ταῦτα*, 'those who are successful.'

**§ 8.** l. 17. **ἀκούοντος Εὐθυδήμου**: 'in the hearing of Euthydemus'; i.e. at first he spoke *at* Euthydemus. Later on he spoke to him direct and alone.

**§ 10.** P. 117. l. 9. **Ἆρα μὴ ἰατρός**: sc. *βούλει γενέσθαι*. Cf. the next sentence.

l. 12. **γνωμονικοῦ**: 'a well-instructed man.'

l. 19. **πάνυ ἠλιθίους.** Xenophon more than once speaks with contempt of the professional reciters of Homer in his day, as being men who had no apprehension of the true meaning of what they declaimed. Cf. *Symp.* iii. 6.

**§ 12.** P. 118. l. 2. **οὐδενὸς . . . δίκαιος**: 'I should be found as just as another'; i.e. if I were tried.

l. 6. **Μὴ οὖν οὐ δύναμαι**; *μή* in questions = *num.* 'You don't think, do you, that I cannot'? etc.

**§ 13.** l. 10. **Βούλει . . . γράψωμεν.** So II. i. 1 and below § 18 *διορισώμεθα*.

**ἐνταυθοῖ μὲν . . . ἐνταυθοῖ δέ**: 'here,' 'and in this other place.'

**§ 14.** l. 15. **ἔστιν . . . ψεύδεσθαι**: 'such a thing as lying is possible,' etc.

l. 22. **ἡμῖν κείσεται.** The dative is practically of the agent, *κεῖμαι* being regularly used as a passive perfect of *τιθέναι*, 'will be placed by us.'

**§ 17.** P. 119. l. 18. **κλέψῃ ἢ ἁρπάσῃ**: 'takes from him by craft or by force.'

**§ 19.** l. 26. **ὁ ἑκὼν ἢ ὁ ἄκων**: 'the man who does so voluntarily or involuntarily.' Up to this point Socrates has been trying to show, by

introducing one disturbing circumstance after another, that right and wrong are not definable by any mere set phrase; they are matters of *life* more than of language. From this point he endeavours to show that while not definable by any formula, right doing is all the same a matter of exact science, of law, of knowledge. In the first part he separates himself from the merely traditional morality of rules and definitions, in the second from the chaos of merely individual tastes, prejudices and opinions, which many thought to be the sole substitute (cf. Introd. pp. xviii, sqq.). **II. § 19.**

l. 29. **εἰρήσθω μοι**: 'suppose me to say.' *μοι* dative of the agent. **§ 20.**

**P. 120.** l. 12. **Φαίνομαι** refers back to *φῄς εἶναι*. Hence here understand *οὕτως λέγων*.

**δοκῶ δὲ . . . λέγειν**: 'that also seems to be somehow or other implied in what I said.'

**P. 121.** l. 3. **φιλοσοφεῖν φιλοσοφίαν**: 'I was pursuing a course of study.' **§ 23.**

l. 5. **πῶς οἴει με ἀθύμως ἔχειν**: 'you may imagine how dispirited I feel.'

l. 6. **διὰ μὲν τὰ προπεπονημένα**: 'for all my previous labours.'

l. 7. **τὸ ἐρωτώμενον ἀποκρίνεσθαι**: 'to stand an examination.' The participle is of course masculine.

l. 24. **ἑαυτὸν ἐπισκεψάμενος.** The participle agr. c. *ὅστις* subj. of *ἔγνωκε*, 'by a thorough examination of himself as to his qualifications,' etc. **§ 25.**

l. 25. **πρὸς τὴν ἀνθρωπίνην χρείαν**: 'for the various relations of life'; the phrase includes all that is described in §§ 26, 27 below.

**P. 122.** l. 1. **ἐψεῦσθαι ἑαυτῶν**: 'failure to apprehend their own selves.' For genit. see Goodw. 167, par. 171. **§ 26.**

l. 29. **Ὡς . . . δοκοῦν.** This is the accus. absolute (with *impers.* verb). Cf. *Anab.* I. iii. 6 *ὡς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.* Trans. 'You may take it that I am now quite convinced of the supreme importance of self-knowledge.' **§ 30.**

**P. 123.** l. 1. **τοῦτο** depends on **ἐξηγήσασθαι**, but is brought forward for emphasis.

l. 7. **αὐτὸ τὸ ὑγιαίνειν**: 'health regarded simply as such,' i. e. apart from its causes or consequences. **§ 31.**

l. 20. **ποτὲ μὲν ὠφελοῦντα**: 'which sometimes benefit.' **§ 32.**

**P. 124.** l. 6. **Παλαμήδους.** The allusion here is chiefly to the legend of Palamedes in its later development, in which he was represented as a great inventor. His murder, through the agency of Odysseus, was thus explained as committed from envy of his intellectual gifts. **§ 33.**

l. 10. **Κινδυνεύει**: 'it looks as if.' Notice no connecting particle, as though the statement were blurted out suddenly. **§ 34.**

**II. § 34.** l. 14. **εἴ γε μὴ προσθήσομεν.** By the addition of details, Socrates has no difficulty in showing that happiness itself, as a concrete reality, is no more definable and fixed than right doing. He did not however here, any more than in the previous case, intend to imply that, simply because a thing was not definable in words, it was therefore unreal or non-existent.

**§ 38.** P. 125. l. 8. **περιποιοῦνται**: 'save.' Cf. II. vii. 6 *περιποιεῖται τοσαῦτα.*

**§ 39.** l. 16. **ἡ ἐμὴ φαυλότης**: 'my stupidity.' Euthydemus has at last been brought to doubt his own infallibility, which was the primary purpose of the discussion (cf. Introd. p. xxix).

**§ 40.** l. 27. **ἁπλούστατα δὲ καὶ σαφέστατα**: 'without any quirks or quibbles.'

**III. § 1.** P. 126. l. 2. **οὐκ ἔσπευδεν**: 'he was in no special hurry.' That it does not mean that he was not anxious for them to become able speakers, etc., at all, is shown in detail in chapters 5 to 7 below. By some, chapters 3 and 4 are regarded as later additions made by some one who was conscious of the excessively practical turn given by Xenophon to Socrates' teaching. This may account for the resemblance of this chapter to I. iv.

l. 6. **σώφρονας ποιεῖν**: 'to inspire his friends with a right disposition.'

**§ 2.** l. 7. **αὐτῷ . . . διηγοῦντο**: 'were present when he dealt with various persons to this end, and used to relate what he said.' **οὕτως** refers to the previous clause.

**§ 3.** l. 11. **ὧν** = *ταῦτα ὧν.*

l. 15. **ἕνεκά γε . . . ὀφθαλμῶν**: 'for all the use our eyes could be to us.'

**§ 4.** l. 24. **τοῦ μηνός.** The month in Attica was a *lunar* period, and its three divisions had their names *ἱσταμένου, μεσοῦντος, φθίνοντος,* from the condition of the moon.

**§ 5.** P. 127. l. 2. **ἀναδιδόναι**: 'raise up,' 'cause to grow.' This, like the other principal verbs in the passage, has *τοὺς θεούς* for its subject.

**§ 6.** l. 6. **ὥστε συμφύειν . . . ταῖς ὥραις**: 'that it not only co-operates with the earth and the seasons in producing and developing all manner of useful crops.'

l. 7. **συντρέφειν δὲ καί**: 'and so also in nourishing us.'

l. 10. **καὶ ἐπειδή.** This introduces the second main clause, corresponding with *τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν* at the beginning.

**§ 8.** l. 17. **τὸν ἥλιον.** Here, instead of *τοὺς θεούς,* the sun, as itself a god, is spoken of as in person arranging matters.

l. 23. **γένηται . . . ἐστιν**: 'reaches a point where even we can see that.'

l. 25. **καὶ ἐνταῦθα . . . ὤν**: 'and thus traverse backwards and forwards just that space of the heavens where his presence,' etc. III. § 8.

P. 128. l. 3. **ᾗ . . . θεραπεύειν**: 'other than to attend to men's comfort.' § 9.

l. 9. **δοκεῖ**: impersonal, sc. *ἀνθρώπους ἀπολαύειν*. § 10.

l. 10. **ἀπὸ τούτων**: 'from these,' i.e. from animals; *οὗτος* being used because animals are the creatures immediately in question. Cf. III. vii. 8 *ἐκείνους*.

l. 20. **προσθεῖναι**: sc. *τοὺς θεούς*. They were spoken of again in § 9 *τοῖς θεοῖς ἔργον*. § 11.

l. 30. **ᾗ ἀδυνατοῦμεν . . . συνεργεῖν**: 'Consider again their personal (*αὐτούς*) intervention on our behalf, in that respect wherein we are peculiarly helpless, namely, knowledge of our future interests.' § 12.

P. 129. l. 15. **τάδε δὲ οἰκονομῶν**: 'but in the actual administration of these.' § 13.

P. 130. l. 10. **θεοὺς ἀρέσκεσθαι.** The use of this verb with an accus. is rare. See L. and S. *sub voce*. It has generally the dative, as below § 17. § 16.

l. 15. **τιμᾶν** depends on **ἐλλείποντα**, the following infinitives on **χρή**. 'A man, therefore, if he be careful to perform all his duties to the gods to the best of his abilities, may be of good courage.' § 17.

l. 16. **οὐ γὰρ . . . σωφρονοίη**: 'for the man would not be wise who hoped for more from others.'

This and the following two sections are partially repetitions of passages in Book I. Cf. I. i. 17 sqq.; ii. 30 sqq. IV. § 1.

P. 131. l. 12. **ἀγαγεῖν τινα ἐπὶ θανάτῳ.** So *Anab.* I. vi. 10 *ἔλαβον τῆς ζώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ.* The dative expresses the *basis* or *object* of the action. This story appears in Plat. *Apol.* 32 C. See also Xen. *Hell.* II. iii. 39. Leon a wealthy Athenian citizen is the person referred to. § 3.

l. 16. **παρὰ τοὺς νόμους.** It is nowhere else stated that it was at this time an unlawful act to attempt to move the judges by appeals to their pity. A law to that effect was passed at a later date: and the phrase here tends therefore to confirm the doubts felt on other grounds as to the authenticity of the chapter, or at least of these sections. § 4.

l. 22. **καὶ ἔλεγε δέ** in antithesis to *καὶ ἔργῳ* above § 1. § 5.

l. 23. **Ἱππίαν.** Hippias of Elis, a very successful sophist of the time, is satirised in the Platonic dialogues *Hippias Major* and *Hippias Minor*.

l. 24. **διὰ χρόνου**: 'after a certain interval.' He, like most Sophists, went about from town to town.

l. 27. **διδάξασθαί τινα**: 'to get some one taught to be.'

l. 29. **φασὶ δέ τινες . . . διδαξόντων.** This sentence seems to be a remark of some commentator. It interrupts with a direct (and not very relevant) statement, the infinitival clauses after *τό*.

P. 132. l. 25. **ἀρκεῖ γάρ**: 'you, no doubt, are quite content.' § 9.

**IV. § 10.** P. 133. l. 5. **ἀλλ' ἔργῳ ἀποδείκνυμαι**: 'at all events I show my views in my conduct.'

**§ 13.** l. 21. **αἰσθάνομαί σου ὁποῖον . . . λέγεις.** Idiomatic double object: in English do not translate *σου*.

**§ 14.** P. 134. l. 4. **Καὶ γάρ**: 'well, so also.'

**§ 15.** l. 11. **Λυκοῦργον . . . καταμεμάθηκας ὅτι.** Double object as above § 13.

**§ 16.** l. 25. **τοὺς αὐτοὺς χοροὺς κρίνωσιν**: sc. *ἀρίστους εἶναι.* The chorus was, by old custom, the most important feature of a play in the eyes of Athenians. Hence such phrases as *χορὸν αἰτεῖν, λαμβάνειν, διδόναι, διδάσκειν, εἰσάγειν*: *χοροδιδάσκαλος, χορηγός, κ.τ.λ.*, all having reference to the bringing out of plays. And so when a play was decided to be the best, it was the *Chorus* that was said to be praised.

**§ 17.** P. 135. l. 9. **παρακαταθέσθαι**, sc. *αὐτῷ*, 'so as to entrust to him.'

l. 11. **τῶν δικαίων τύχοιεν**, 'obtain their rights.'

l. 20. **ἢ τῷ ἧττον ἐχθρός**: sc. *εἶναι βούλοιτο.*

**§ 20.** P. 136. l. 10. **Οὐκέτι**: cf. III. iv. 10.

**§ 24.** l. 26. **νὴ τὸν Δί'**: 'well, upon my word, I admit.' His doubts expressed in § 19 have now vanished.

P. 137. l. 3. **βελτίονος ἢ κατ' ἄνθρωπον**: 'of an excellence beyond the human.'

**§ 25.** l. 5. **ἄλλα τῶν δικαίων**: 'or something differing from what is just.'

**V. § 1.** l. 12. **ἐγκράτειαν . . . εἶναι**: 'that it was a good thing that the man should have a basis of self-control.'

**§ 3.** P. 138. l. 4. **τοὺς κωλύσοντας.** One would have expected *τὰ κωλύσοντα*, 'dispositions tending to prevent.' But the idea is of internal *masters*: cf. below § 5 *ποίους δέ τινας δεσπότας . . . κωλύοντας*; The same idea is expressed in I. v. 5.

**§ 6.** l. 16. **Σοφίαν . . . ἀπείργουσα**: 'shuts men off from wisdom, their chief good, and,' etc.

l. 18. **ἢ οὐ δοκεῖ**, construe c. *κωλύειν*: 'or do you not think that it prevents them,' etc.

**§ 7.** l. 23. **Σωφροσύνης**, partitive genitive. 'Who may we say has less to do with sobriety of mind,' etc.

l. 25. **αὐτὰ . . . τὰ ἐναντία**, 'absolutely contrary.'

l. 27. **ὧν** = *τούτων ἅ.*

**κωλυτικώτερον**, 'tends more to prevent.' It governs *τοῦ ἐπιμελεῖσθαι.*

l. 28. **Τοῦ δὲ . . . ποιοῦντος**, 'than that which causes,' etc. Genitive of comparison c. *κακίον.*

**§ 8.** P. 139. l. 2. **τῶν ἐναντίων**, constr. c. **αἰτίαν.**

**§ 9.** l. 8. **μόνα.** *μόνη* seems preferable, 'intemperance *alone*.' Cf. below l. 10 *δι' ὧν μόνων* and l. 17 *μόνη ποιοῦσα.*

l. 11. Ὥσπερ: 'inasmuch as.' This use, evidently suggested by the πῶς, is rare. Breitenbach compares Plat. *Phaed.* 90 A. V. § 9.

l. 14. περιμείναντας καὶ ἀνασχομένους. These agree with the (unexpressed) subject of *καρτερεῖν*. The first implies patience under the long delay before relief comes, the second endurance of the pain itself. Translate with *καρτερεῖν*, 'to endure with patience and courage.'

l. 15. ὡς ἔνι ἥδιστα, 'as pleasant as possible.'

l. 19. τοῦ μαθεῖν, constr. c. *ἀπολαύουσι*. § 10.

l. 28. περὶ τὰς ἐγγυτάτω ἡδονάς, 'about those pleasures which are nearest to hand.'

l. 30. ἥττονι, 'having no control over.' Cf. I. v. 1 *ἥττω γαστρός*. § 11.

**P. 140.** l. 3. ἐκ παντὸς τρόπου, 'by any means.' Just like *ἐγγυτάτω* above.

l. 6. λόγῳ καὶ ἔργῳ διαλέγοντας κατὰ γένη, 'both in theory and in practice making rational classification of objects.'

l. 9. ἔφη δὲ καὶ κ.τ.λ. 'Nay, he used to say that ratiocination has its name from the fact that people reason and classify the matters with which they are dealing when they come together for consultation.' § 12.

l. 18. τί ἕκαστον εἴη τῶν ὄντων: 'how to define and classify things.' VI. § 1.

l. 23. ἐν ὅσοις . . . τοσαῦτα λέξω: 'I will however give a number, such as seems sufficient for me to show.'

**P. 141.** l. 3. ποῖόν τι νομίζεις . . . εἶναι: 'how would you define,' etc. § 2.

l. 4. Κάλλιστον νὴ Δί': 'I should say it is very noble.'

l. 16. ὀρθῶς ἂν ἡμῖν . . . εἴη; 'we may take it then that we should be right in defining,' etc. § 4.

l. 21. πρὸς ἀλλήλους χρῆσθαι: 'to act towards each other.' The absolute use of *χράομαι* is very rare: cf. Xen. *Cyrop.* IV. iii. 23 *καὶ νῦν ἐξ ἐκείνου χρῶνται Πέρσαι οὕτω.* § 5.

**P. 142.** l 4. οἶδας. This, the form which is found in the MSS., is very rare in Attic or in fact in any but late Greek. One or two similar forms (e. g. *οἴδαμεν, οἴδασιν*) occur elsewhere in the MSS., whether from Xenophon's hand or not we cannot tell. § 6.

l. 21. Πάντα μὲν ἄρα σοφόν: *πάντα* as before is neut. plur., 'wise on all subjects.' § 7.

l. 31. πως ἄλλως, 'in any other way' (than the foregoing), i. e. in any other way than *relatively*. § 9.

**P. 143.** l. 15. Νὴ Δί'. Cf. II. vii. 4. § 10.

**P. 144.** l. 8. ἐκ τῶν τὰ νόμιμα ἐπιτελούντων: 'from those who perform all lawful services.' § 12.

l. 10. ἐκ τιμημάτων: 'according to the valuation of their property.'

l. 15. ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἄν: 'he would bring the discussion back to first principles,' i. e. he forced his adversary to *define*. Cf. sup. § 1. For this use of *ἄν* cf. above IV. i. 2 *ἔφη ἄν*. Cf. Introd. p. xxii. § 13.

**VI. § 15.** l. 27. **διὰ τῶν μάλιστα ὁμολογουμένων ἐπορεύετο**: 'he used as the steps of his argument only such principles as were universally accepted.' The phrase below, *διὰ τῶν δοκούντων τοῖς ἀνθρώποις*, means the same.

**P. 145.** l. 1. **τὴν ἀσφάλειαν.** *τήν* emphatic: '*the* (one) means of certainty in argument;' perhaps with allusion to *ἀσφαλῆ ῥήτορα* below.

l. 4. **ἀσφαλῆ ῥήτορα.** Hom. *Odyss.* viii. 171 *ὁ δ' ἀσφαλέως ἀγορεύει.*

**VII. § 1.** l. 9. **ἐν ταῖς . . . πράξεσιν**: 'in their special pursuits.'

l. 10. **αὐτοὺς εἶναι ἐπεμελεῖτο.** The more usual construction of this verb is c. *ὅπως* and fut. indic. or subjunctive, or c. *τοῦ* and infin. as above I. ii. 5. III. vii. 7. For other examples of the simple infin. cf. Xen. *Oecon.* xi. 17; Thuc. vi. 54.

l. 11. **τοῦτο λέξω**, 'I shall show as follows.' *τοῦτο* for the more usual *τόδε*. Cf. I. vii. 5 *τοιάδε*.

l. 12. **ὅτου . . . αὐτῷ**: 'what each of his friends had special knowledge of.'

l. 13. **ὧν δὲ προσήκει**: *ὧν = τούτων ἅ*: the partitive genitive *πάντων* in both instances is masculine; *τούτων* depends on *ὅτι*.

**§ 2.** l. 17. **αὐτίκα**: 'for example.'

l. 20. **ἔργον ἀποδείξασθαι**: 'produce (or perhaps *plan*, cf. L. and S. *ad voc.*) a piece of work,' e. g. the tillage or reaping of a given acreage of ground.

l. 22. **τήν τε γῆν ὁπόση ἐστίν**, double object; 'the extent of the ground.'

**P. 146.** l. 1. **ἐπιστάμενον ἀπιέναι**: 'carry away the knowledge;' *ἀπιέναι* expresses a permanent result. So below viii. 8 *ἀποβαίνειν*.

**§ 4.** l. 11. **τεκμηρίοις χρῆσθαι.** This is practically equivalent to *τεκμαίρεσθαι*, hence translate 'to be able to make calculations with a view to,' etc.

l. 12. **τῶν εἰρημένων**, sc. *νυκτὸς καὶ μηνός κ.τ.λ.*

**§ 5.** l. 15. **ἀστρονομίαν**: cf. § 4 *ἀστρολογίαν*. Perhaps the second word has a suggestion of something more (and needlessly) scientific.

**καὶ τὰ μὴ . . . ὄντα**: 'such heavenly bodies even as moved in different orbits.'

l. 16. **καὶ τοὺς πλάνητας . . . ἀστέρας**: 'such as the planetary and other irregularly moving bodies.' The latter would include comets and meteors. Those moving in the same orbit were the fixed stars, whose (apparent) periods of revolution were identical and easily calculable.

**§ 6.** l. 23. **τῶν οὐρανίων, ᾗ ἕκαστα**, double construction, both dependent on **φροντιστήν**: trans. 'to worry oneself about how the Creator constructs the various heavenly bodies.'

l. 28. **Ἀναξαγόρας.** A native of Clazomenae. He taught natural philosophy at Athens, and only escaped prosecution for impiety through flight. This charge of *ἀσέβεια* is referred to in I. i. 11, where it is said

that no one could charge Socrates with anything *ἀσεβές*, for (it is added) he took no part in discussions about the origin of the Kosmos. VII. § 6.

l. 29. **τὰς τῶν θεῶν μηχανάς**: cf. Arist. *Met.* i. 4 Ἀναξαγόρας τε γὰρ μηχανῇ χρῆται τῷ νῷ πρὸς τὴν κοσμοποιίαν. 'Anaxagoras employs Mind as a sort of mechanical device for the construction of the Kosmos.'

**P. 147.** l. 6. **λίθον διάπυρον εἶναι.** According to Diog. Laert. ii. 8, he said that the sun was a mass of glowing metal, and bigger than the Peloponnesus! § 7.

l. 10. **ὁμοίως τοῖς ἄλλοις**: 'exactly as in the other studies mentioned.' § 8.

l. 18. **τοῦ γὰρ οὕτω . . . αὐτοῦ.** *τοῦ προσέχοντος* simply depends on *ἔργον*, which is here used emphatically for a *difficult* task. Cf. L. & S. *sub voc.* Trans. 'for if a man attended to himself in this way, he would find it hard to discover a physician who could better discern what was good for him than he could do himself.' § 9.

l. 21. **μᾶλλον ἢ κατά**: 'beyond the reach of.' § 10.

**P. 148.** l. 1. **ὅτι φάσκοντος**: 'because, while he asserted.' VIII. § 1.

l. 3. **κατεγνώσθη θάνατος.** sc. *αὐτοῦ*: 'sentence of death was pronounced against him.'

**ἐλέγχεσθαι . . . ψευδόμενον**, 'that he was thereby convicted of falsehood in respect of his divine monitor.' The infinitive is imperfect, implying a guilt that *continued* to lie upon him. The falsehood suggested was, that while he alleged that his *daemonium* gave him guidance in his actions, either he got bad guidance, or his claim to have guidance was false, since he brought death on himself by the course he took.

l. 10. **τήν τε δίκην . . . εἰπών**: 'in that he pleaded his cause.'

l. 15. **Δήλια**: cf. III. iii. 12. § 2.

**P. 149.** l. 6. **ἀκούων αὐτοῦ**, sc. Socrates. § 4.

l. 8. **Οὐ γὰρ δοκῶ σοι**: 'what, does it not strike you that I,' etc.

l. 19. **ἠναντιώθη τὸ δαιμόνιον.** So also Plat. *Apol.* 4, Socrates is represented as saying that he twice set about preparing a reply, but was on each occasion checked by his *daemonium*. § 5.

l. 27. **ᾐσθανόμην**, not *αἰσθάνομαι*, which is the ordinary tense in Greek (as in Latin) for experiences continued up to the present; Socrates, for the sake of argument, *excepts* the time since the indictment was laid. § 7.

l. 28. **πρὸς τοὺς ἄλλους παραθεωρῶν ἐμαυτόν**: 'comparing myself with others.'

l. 31. **οὕτως . . . διατελοῦσιν**: 'have invariably come to the same conclusion about me,' i. e. that my course of life was a good one.

**P. 150.** l. 2. **διόπερ**, stronger than *διότι*, 'for this simple reason;' **καί** goes with **αὐτοί**.

**VIII.** § **8.** l. 5. **ἐπιτελεῖσθαι**: 'pay the penalties of.' Cf. in the active, above vi. 12.

l. 6. **ἀποβαίνειν**: 'come at last to be;' cf. above vii. 2 *ἐπιστάμενον ἀπιέναι*.

§ **10.** l. 16. **ἐν τοῖς ἐπιγιγνομένοις**: 'in later generations.'

l. 18. **ἐπιμελείας τεύξομαι**: 'shall be regarded;' practically passive, hence **ὑπό**.

l. 20. **μαρτυρήσεσθαι**, passive.

# INDEX TO THE NOTES.

NOTE. *The large Roman capitals indicate the book; the small Roman numerals the chapter; the Arabic figures the sections.*


ACCUSATIVE, absolute, I. ii. 20, iii. 2, vi. 5; II. ii. 13, iii. 3, vi. 36, 39; IV. ii. 30.
— adverbial, I. ii. 60, iii. 1; II. iv. 5.
— *c.* infin., even when referring to principal subject, I. iv. 8; II. vi. 35.
— *c.* infin. after verb requiring dative, I. i. 9, v. 5.
— of limitation, I. vi. 6; II. i. 17; III. viii. 5, xiii. 6.
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*ἀλλὰ μήν*, I. ii. 4, 63; II. vi. 28, vii. 2.
*ἀμφί*, I. i. 18.
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— omitted, with idea of *obligation*, I. ii. 28.
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— expressing completed result, II. viii. 4; III. ii. 4.
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*ἀπό*, in composition, I. ii. 54; IV. vii. 2, viii. 8.
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— *c.* *θαυμάζω*, I. i. 13; II. iii. 9; III. vii. 8.
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*ἐκεῖνος*, of the logically remote, III. vii. 8.
*ἐπί*, in compos., I. i. 9.
— *c.* gen., III. iii. 2.

*ἐπί*, *c.* dat. expressing ground of action, I. i. 13, ii. 25, 61, iv. 2, vi. 12; II. ii. 8; III. xiv. 7; IV. iv. 3.
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